Imprimatur,

Martii 29.
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Guil. Sill. R.P.D.
Hen. Epiſc. *Lond.*
a Sac. Domeſt.

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THE FIRST PRINCIPLES OF THE Oracles of God.

Explained in a brief Exposition

Of the CREED.
The ten COMMANDMENTS.
The LORDS PRAYER.
And the SACRAMENTS.

Together

With several Hymns, or Psalms of Prayer and Praise, suited to divers occasions.

Deut. VI. 6. 7.

And these words, which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy Children; and shalt talk of them, when thou sittest in thine house, and when thou walkest by the way, and when thou lyest down, and when thou risest up.

Heb. V. 12.

For when for the time ye ought to be Teachers ye have need that one teach you again, which be the first Principles of the Oracles of God.

LONDON,
Printed for *John Hancock*, at the three Bibles in *Popes-Head Alley*. 1677.

BODLEIANA BIBLIOTHECA

PRINCIPLES

Church Shelton

[illegible]

On the CREED,

The ten COMMANDMENTS,

The LORDS PRAYER,

And the SACRAMENTS.

Together

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[illegible]

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TO THE

READER.

THE *Compoſer of this Catechiſm adviſeth ſuch as are otherwiſe likely to be diſcouraged with the thoughts of learning ſo many Queſtions and Anſwers, to begin firſt of all with thoſe which are marked with* Qu. *and* Anſw. *in the Margin: After which they may poſſibly be better incouraged to learn the reſt; or at leaſt*

ſuch

such as are Printed in the same large Character. But whatever they learn, let them be careful to deliver the same distinctly, and without mistakes, the neglect whereof hath occasion'd great prejudice to many, which is much more easily prevented than remedied afterwards.

He desires also such as are inclin'd to think divers of the proofs to be superfluous, especially in that part which treats of Relative Duties, to consider that one Text of Scripture may administer further light than another, which

which yet speaks to the same thing: or else the manner of expression, and the Emphasis being various, it may be to good purpose to produce diverse Scriptures in some cases, though the main intendment of them be one and the same. In other places he hath omitted the proofs altogether; to avoid prolixity and frequent quotation of the same Scriptures.

He thinks it requisit likewise to signify, that the following Hymns are collected out of the Psalms of David; several Verses of divers

Psalms

To the Reader.

Psalms being placed under the same Head: and most of them different from the common and ordinary version, or any other heretofore extant.

THE

THE FIRST PRINCIPLES OF THE Oracles of GOD.

[*I believe in GOD the Father Almighty.*]

Quest.

WHat are the Articles of your Christian Faith?

Answ. I Believe in God the Father Almighty, &c.

Quest.

Answ.

Q. *How is it, that men come to Believe?*

A. Men come to Believe ordinarily by hearing God's Word.

Rom. 10. 14, 17. Faith cometh by *Hearing*, and Hearing by the Word of God.

Q. Are all those true Believers, that do hear Gods Word?

A. No (*a*); but such only in whom it worketh effectually (*b*), being applied to them by Gods blessed Spirit (*c*).

(*a*) *Matth.* 13. 18, 19, 20, 21, 22. One received Seed by the *Way side*, another into *Stony* places, another among *Thorns*. *Matth.* 22. 14. Many are called but *few* are *chosen*. *Act.* 7. 54. When they *Heard* these things, they were cut to the Heart, and *gnashed on him with their teeth*. (*b*) 1 *Thes.* 2. 13. When ye received the Word of God, which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which *effectually worketh also in you that believe*. (*c*) 2 *Thess.* 2. 13, 14. God hath from the beginning chosen you to Salvation, *through Sanctification of the Spirit, and the belief of the truth, whereunto he called you by our Gospel*. 1 *Pet.* 1. 23. *compared with Joh.* 3. 8. Being *Born again* not of corruptible Seed, but of uncorruptible, *by the Word of God*. The Wind bloweth where it listeth, &c. So is every one that is *Born of the Spirit*.

Qu. When is Gods Word received and entertained aright?

A. When it is received with attention (*a*), Faith (*b*), Love (*c*), Meekness (*d*); and when it is remembred and practised by us (*e*).

(*a*) *Acts* 16. 14. *Lydia's* heart the Lord opened, that she *Attended* unto the things which were spoken of by *Paul*. (*b*) *Heb.* 4. 2. The Word preached did not profit them, not being mixed with *Faith* in them that heard it. (*c*) *Psal.* 19. 10. *Sweeter*

Sweeter than *Honey* and the Honey-comb. *Acts* 17. 11. The *Bereans* received the Word with *all readineſs of mind.* 2 *Theſſ.* 2. 10, 11. Becauſe they received not the *love of the truth* that they might be ſaved. (*d*) *Jam.* 1. 21. Receive with *meekneſs* the engrafted Word, which is able to ſave your Souls. (*e*) *Pſal.* 119. 11. Thy word have I *hid in my heart*, that I might not Sin againſt thee. *Luke* 8. 15. But that on the good Ground, are they which *in an honeſt and good heart* having heard the Word *keep it, and bring forth Fruit* with patience. *Jam.* 1. 22, 23, 24, 25. Be ye *doers of the Word*, and not hearers only, deceiving your own ſelves.

Q. *What change doth there paſs on thoſe, who are effectually wrought upon by Gods Word and Spirit?*

A. 1. There is a change in their Underſtandings (*a*), ſo as they are brought to the knowledg of their own ſinful and miſerable Eſtate (*b*), and to the knowledg of Chriſt (*c*), the only Hope ſet before them (*d*). 2. There is a change alſo in their wills (*e*), ſo as that they do heartily lay hold upon Jeſus Chriſt, and receive him according as he is offered to them (*f*).

(*a*) *Acts* 26. 16, 17, 18. *To open their eyes*, and to turn them from *Darkneſs to light.* Eph. 1. 17, 18. *The eyes of your Underſtanding* being *enlightned.* (*b*) The Publican *ſmote upon his Breaſt*, ſaying, *God be merciful to me a ſinner.* *Acts* 2. 37. They were *pricked in their Heart*, and ſaid, *Men, and Brethren, what ſhall we do?* *Acts* 13. 38, 39. *Neither* is there *Salvation in any other*: For there is *none other Name* under Heaven given a-

among men, whereby we must be saved. 1 Tim. 1. 1. And the Lord Jesus Christ, *which is our hope*. 1 Tim. 2. 5. *One Mediator* between God and man, the man Christ Jesus. (c) Psal. 110. 3. Thy People shall be *willing* in the day of thy power. (d) Luke 23. 42, 43. *Lord remember me*, when thou comest into thy Kingdom. Joh. 1. 12. As many as *received him*, to them gave he power to become the Sons of God.

Q. *What are we to believe concerning God?*

A. We are to believe that there is a God, and what this God is.

Heb. 11. 6. He that cometh to God, must *believe that he is*, and that he is a *Rewarder* of them that diligently seek him.

Q. *Doth it not appear that there is a God by these things which are seen?*

A. *Yes*, the invisible things of him from the Creation of the World are clearly seen, being understood by the things that are made, even his Eternal Power and Godhead.

Rom. 1. 20.

Queſt. Q. *What do you believe God to be?*

Anſw. A. God is an infinite (a) Spirit (b), and of himself bleſſed for ever (c).

(a) Job 11. 7, 8, 9. Canst thou by searching *find out* God? Canst thou *find out* the Almighty unto perfection? It is *as high as Heaven*, what canst thou do? *Deeper than Hell*, what canst thou know?

know? The measure thereof is *longer than the Earth, and broader than the Sea.* (*b*) *Job.* 4. 24. *God is a Spirit.* (*c*) *Exod.* 3. 14. *I am that I am.* *Rom.* 1. 25. Who worshiped and served the Creature more than the Creator, who is *blessed for ever.*

Q. *What are those Attributes, or Properties, which are ascribed unto God?* Quest.

A. Eternity (*a*), Immensity (*b*), Majesty (*c*), Unchangeableness (*d*), Wisdom (*e*), Holiness (*f*), Power (*g*), Justice (*h*), Goodness (*i*) and Truth (*k*). *Answ.*

(*a*) *Deut.* 33. 27. The *Eternal God* is my Refuge, and underneath are the *everlasting* Arms. *Psal.* 90. 2. Before the Mountains were brought forth, or ever thou hadst formed the Earth, and the World, even *from everlasting to everlasting* thou art God. (*b*) 1 *Kings* 8. 27. Behold the *Heaven of heavens cannot contain thee.* (*c*) *Job.* 37. 22. With God is terrible *Majesty.* *Psal.* 145. 5. I will speak of the glorious honour of *thy Majesty.* (*d*) *Mal.* 3. 6. I am the Lord, *I change not.* *Jam.* 1. 17. The Father of Lights, with whom is *no variableness, neither shadow of turning.* (*e*) *Rom.* 16. 27. To *God only wise* be Glory. 1 *Tim.* 1. 17. Now unto the King Eternal, Immortal, Invisible, *the only wise God,* &c. (*f*) *Isa.* 6. 3. One cried unto another and said, *Holy, holy, holy, is the Lord of Hosts.* 1 *Sam.* 2. 2. There is none *Holy* as the *Lord.* *Rev.* 15. 4. Who shall not fear thee O Lord and glorify thy name, for *thou only art Holy.* (*g*) *Psal.* 147. 5. Great is our Lord, and *of great power.* *Gen.* 17. 1. I am the *Almighty* God, walk before me and be thou perfect. *Jer.* 32. 17, 27. Ah Lord God, thou hast made the Heaven and the Earth by thy *great power,* and stretched out arms; and there is *nothing too hard for thee.*

(*b*) *Deut.* 32. 4. All his ways are *Judgment*, a God of truth, and *without Iniquity*, *just and Right is he*. *Zeph.* 3. 5. The *just Lord* is in the midst of her, he will *not do Iniquity*. (*i*) *Exod.* 34. 6, 7. The Lord, the Lord God, merciful and gracious, long suffering, and *abundant in goodness* and truth. *Psal.* 31. 19. *O how great is thy Goodness*, which thou hast laid up for them that fear thee! which thou hast wrought for them that trust in thee, before the Sons of men! (*k*) *Psal.* 31. 5. Into thy hands I commit my Spirit, thou hast redeemed me *O Lord God of Truth*. *Jer.* 10. 10. But the Lord he is *the true God*, &c.

Q. What do you learn from Gods being a Spirit?

A. To Worship him in Spirit and truth. *Joh.* 4. 24.

Q. What do you learn from the consideration of Gods Eternity?

A. That he hath no need of us, who was in, and of himself God blessed for ever (*a*), before the Mountains were framed, or the little Hills brought forth; that the happiness of the Godly (*b*) and the misery of the Wicked shall never have an end (*c*).

(*a*) *Rom.* 1. 25. (*b*) *Psalm.* 48. 14. For this God is *our God for ever and ever*. *Psal.* 73. 26. God is the strength of my heart, and my portion *for ever*. (*c*) *Matth.* 25. 41. Depart from me ye cursed into *everlasting Fire*.

Q. What do ye learn from the consideration of Gods Immensity?

A. That he is every where present, filling

filling Heaven and Earth, so that 'tis not possible for us to hide our selves or flee from him.

Jer. 23. 24. Can any *hide himself in secret places that I shall not see him,* saith the Lord? *Do not I fill Heaven and Earth,* saith the Lord? *Psal.* 139. 7, 8. *Whither shall I go from thy Spirit,* or *whither shall I flee from thy presence.* If I ascend up into Heaven, *thou art there:* if I make my bed in Hell, *behold thou art there.*

Q. *What do you learn from the consideration of Gods Majesty?*

A. To adore and fall down before him (*a*), and to serve him with Reverence and godly fear (*b*).

(*a*) *Psal.* 95. 6. (*b*) *Heb.* 12. 28.

Q. *What do you learn from the consideration of Gods Unchangablenes?*

A. To hold fast the profession of our Faith without wavering (*a*), seeing he is faithful that hath promised; and to be affraid of his threatnings which shall accordingly be inflicted (*b*).

(*a*) *Heb.* 10. 23. (*b*) 1 *Sam.* 15. 28, 29. The Lord hath rent the Kingdom of *Israel* from thee this day, and hath given it to a Neighbour of thine that is better than thou. And also the strength of *Israel* will not lye *nor Repent. Jer.* 7. 16. Therefore *pray not thou for this people,* neither lift up cry nor prayer for them, neither make intercession to me; *for I will not hear thee. Deut.* 3. 25, 26, 27.

I pray thee let me go over and see the good Land that is beyond *Jordan*. But the Lord *would not hear me*; and the Lord said unto me, *Let it suffice thee, speak no more unto me of this Matter; for thou shalt not pass over this* Jordan. *Ezek.* 24. 13, 14. Because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee. *I the Lord have spoken it, it shall come to pass, and I will do it, I will not go back, neither will I spare, neither will I repent*, &c.

Q. *What do you learn from the consideration of Gods Wisdom?*

A. That God will not be mocked (*a*), that he observeth all our ways (*b*), and before him all things are naked and open (*c*). I learn also from hence to desire his guidance (*d*), to serve him with a perfect heart and a willing mind (*e*), and to pray for the pardon of my most secret Sins (*f*).

(*a*) *Gal.* 6. 7. (*b*) *Jer.* 23. 19. *Prov.* 15. 3. (*c*) *Heb.* 4. 13. (*d*) *Psal.* 31. 13. (*e*) 1 *Chron.* 28. 9. (*f*) *Psal.* 90. 8. & 19. 12.

Q. *What do you learn from the consideration of Gods Holiness?*

A. To abhor that which is evil and cleave to that which is good (*a*), purifying my self even as God is pure (*b*).

(*a*) *Rom.* 12. 9. (*b*) 1 *John* 3. 3.

Q. *What*

Q. *What are we to learn from the consideration of Gods Power?*

A. To fear him above all (*a*), to humble our selves under his mighty hand (*b*), not to provoke him (*c*), or harden our selves against him (*d*), to believe that whatever he hath promised he is able to perform (*e*), and to trust in him, not fearing what man can do unto us (*f*).

(*a*) *Jer.* 5. 22. *Matth.* 10. 28. (*b*) 1 *Pet.* 5. 6. (*c*) 1 *Cor.* 10. 22. (*d*) *Job* 9. 4. (*e*) *Rom.* 4. 21. (*f*) *Psal.* 56. 4, 11. *Rom.* 8. 31.

Q. *What are we taught from the consideration of Gods Justice?*

A. To pass the time of our sojourning here in fear (*a*), to learn righteousness (*b*), not to complain (*c*), but accept of the punishment of our iniquity (*d*), and acknowledg that the Lord is Righteous in all his ways (*e*), to learn further from hence to do no evil to my Neighbour (*f*), not to go beyond, or defraud him in any matter (*g*), not to have respect of persons (*h*), to render unto all their dues (*i*), and to commit my cause to him that judgeth righteously (*k*).

(*a*) 1 *Pet.* 1. 17. (*b*) *Isa.* 26. 9. (*c*) *Lam.* 3. 39. (*d*) *Lev.* 26. 41. (*e*) *Dan.* 9. 14. (*f*) *Psal.* 15.

13.4. Rom. 12.10. (g) Thess. 4.6. (h) Prov. 24.23. (i) Rom. 13.7. (k) 1 Pet. 2.23.

Q. *What doth the consideration of Gods Goodness teach us?*

A. To love him who first loved us (a), to give him thanks (b), to cast all our care upon him (c), to do good unto all (d), even to the unthankful and evil (e), and to forgive others as God for Christs sake forgiveth us (f).

(a) 1 John 4. 19. (b) Psal. 106.1. (c) 1 Pet. 5.7. Psal. 55.22. (d) Gal. 6.10. (e) Luke 6.35.36. (f) Eph. 4.32. Col. 3.13.

Q. *What are we to learn from the consideration of Gods Truth?*

A. To draw near to him with a true heart in full assurance of Faith (a), to put away lying, and speak truth every man to his Neighbour (b), to harbour no guile (c), but in all simplicity and godly sincerity to have our conversation here in this world (d).

(a) Heb. 10. 22. Psal. 145. 18. and 17. 1. (b) Eph. 4.25. (c) Psal. 32.2. (d) 2 Cor. 1.12.

Q. *Have not Creatures likewise the same Attributes which are ascribed unto God?*

A. Some of Gods Attributes are in-

com-

communicable and cannot be aſcribed to any Creature; Others are communicable to Creatures. Thus *Noah* was a *juſt man*, *Samſon* a *ſtrong man*, *Solomon* a *wiſe man*.

Q. *But is there no difference between theſe communicable Properties, as they are in God, and as they are in the Creatures?*

A. Yes, they differ in three reſpects. 1. They are only Qualities in the Creature, but in God they are his very Eſſence: for whatever is in God is God. 2. They are in God Originally, he is the Fountain of them: but in Creatures they are only by participation, as they are received from him. 3. They are all in God perfectly and infinitely: but Creatures have them only in part and by meaſure.

Q. *How do you then underſtand thoſe Scriptures*; There is none holy as the Lord. Thou only art holy. There is none good but one, that is God?

A. I underſtand them thus, That God only is *Eſſentially*, *Originally*, and *Infinitely* holy and good. Or, that *Comparatively* none is holy and good

good but God, in comparison of whom all Creatures are nothing and less than nothing.

Quest. Q. *What have you learned further concerning God?*

Answ. A. That there are three Persons in the God-head, the Father, the Son, and the Holy-Ghost (*a*); and yet these three are but one God (*b*).

(*a*) *Matth.* 3. 16, 17. When *Jesus* was Baptized, the *Spirit* of God like a Dove lighted on him; and lo, a voice from Heaven saying, This is my beloved Son, in whom I am well pleased. *Mat.* 28. 19. *Go teach all nations, Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* 2 *Cor.* 13. 14. The Grace of our *Lord Jesus Christ*, and the Love of *God*, and the Communion of the *Holy Ghost* be with you all. (*b*) 1 *John* 5. 7. There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and *these three are one.*

Q. *What are the personal Properties of these three Persons?*

A. The personal property of God the Father is to beget the Son from all Eternity; Of the Son, to be from all Eternity begotten of the Father; Of the Holy-Ghost, from all Eternity to proceed from them both.

Q. *How may we come to the enjoyment of God?*

A. By observing our Rule, which is the

the word of God, contained in the Old and New Testament.

Isa. 8. 10. To the *Law*, and to the *Testimony*. *John* 20. 30, 31. And many other signs truly did Jesus in the presence of his Disciples, which are not written in this Book. But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing *ye might have life through his name.* 2 *Tim.* 3. 16, 17. *All Scripture* is given by Inspiration of God; and is profitable for Reproof, for Instruction in righteousness, that the man of God may be *perfect, throughly furnished unto all good works.*

Q. *What is it that the Word of God doth teach us?*

A. It teacheth us what we are to believe, and what we are to practise.

2 *Tim.* 1. 13. Hold fast the form of sound words, which thou hast heard of me in *Faith* and *Love*, which is in Christ Jesus.

[*Maker of Heaven and Earth.*]

Q. *What is the difference between Gods work of Creation, and Gods works of Providence?* Quest.

A. Gods work of Creation is his making all things of nothing (*a*). Gods works of Providence are his upholding (*b*) and disposing of all his Creatures (*c*). *Answ.*

(*a*) *Gen.* 1. 2 *Heb.* 11. 3. Through Faith we understand that the Worlds were framed by the Word

Word of God, so that things which are seen were not made of things which do appear. (b) Heb. 1.3. Upholding all things by the word of his Power. (c) Gen. 45. 7, 8. So now it was not you that sent me hither, but God.

Q. *What are the parts then of Providence?*

A. Preservation (a) and Government (b).

(a) Psal. 36. 6. O Lord thou preservest man and beast. (b) Psal. 67. 4. Thou shalt judge the people righteously, and Govern the Nations upon earth.

Q. *Doth Gods Providence dispose of all things?*

A. Yes (a), even those things which to us seem most casual (b) and inconsiderable (c).

(a) Psal. 103. 19. His Kingdom ruleth over all. (b) Prov. 16. 33. The Lot is cast into the lap, but the whole disposing thereof is of the Lord. (c) Mat. 10.29, 30, 31. Are not two Sparrows sold for a Farthing? and one of them shall not fall to the ground without your Father. But the very Hairs of your head are all numbered.

Q. *What should the Consideration thereof teach us?*

A. Not to quarrel at his proceedings, or distrust him; but submit our selves to his holy will, and cast all our care upon him, who careth for us.

Q. *Which are the principle Creatures God made?*

A. Angels

A. Angels and Men. *Answ.*

Q. What have you learnt concerning the Angels? *Quest.*

A. That God made them glorious Spirits (*a*), of whom some continue in their holy state (*b*), the bright Inhabitants of Heaven (*c*): other fell from it and became Devils, who are reserved in everlasting Chains under darkness unto the Judgment of the great Day (*d*). *Answ.*

(*a*) *Col.* 1. 16. For by him were all things created, that are in *Heaven*, and that are in Earth, visible and *invisible*, whether they be *Thrones*, or *Dominions*, or *Principalities*, or *Powers*. Psal. 104. 4. *Who maketh his Angels Spirits.* (*b*) *Matth.* 25. 31. When the Son of man shall come in Glory, and all the *holy Angels* with him. (*c*) *Matth.* 22. 30. In the Resurrection they neither marry, nor are given in marriage, but are as *the Angels of God in Heaven.* (*d*) *John* 8. 44. Ye are of your Father the *Devil*. *Jude* 6. *The Angels which kept not their first Estate, but left their own Habitation he hath reserved in everlasting Chains under darkness unto the Judgment of the great day.*

Q. Whereof doth Man consist? *Quest.*

A. Of an earthy Body, and of a reasonable and immortal Soul. *Answ.*

Gen. 2. 7. The Lord God formed Man *of the dust of the ground*, and *breathed into his nostrils the breath of life*, and man became *a living Soul.* Matth. 10. 28. But rather fear him which is able to destroy *both Soul and Body in Hell.*

Q. Is not the Soul of man his bet-

ter

ter part, and chiefly to be minded?

A. Yes certainly; for what will it profit a man to gain the whole world if he lose his own Soul? So that if I should mind my Body, and my outward estate and condition more carefully than my Soul and my Spiritual estate and condition, I shall be guilty of the greatest and most desperate folly and madness; and it would have been good for me if I had not been born.

Quest. Q. *In what estate was man at first created?*

Answ. A. In a state of Innocency after the Image of God

Gen. 1. 27. God created man *in his own Image. Eccles. 7. 29.* God hath made man *Upright*, but they have sought out many Inventions.

Quest. Q. *Wherein did that Image of God consist?*

Answ. A. In Knowledg (*a*), Righteousness and Holiness (*b*), and dominion over the rest of inferiour Creatures (*c*).

(*a*) *Col. 3. 10.* And have put on the new man, which is renewed in *Knowledg*, after the Image of him that created him. (*b*) *Eph. 4. 24.* And that ye put on the new man, which *after God* is created *in Righteousness and true Holiness*. (*c*) *Gen. 1. 26.* And have *Dominion* over the Fish of the Sea, and over

over the Fowl of the Air, and over every living thing that moveth upon the Earth.

Q. *What are those two Covenants, which God did make with Man?* Quest.

A. A Covenant of Works, and a Covenant of Grace. Answ.

Q. *Which is the Covenant of Works?* Quest.

A. The Covenant of Works is that first Covenant, which God did make with man, promising him life upon condition of perfect, Personal, and perpetual Obedience. Answ.

Gal. 3. 10, 11, 12. Cursed is every one that *continueth* not in *all things* that are written in the Book of the Law to do them. *The man* that doth them, shall live in them.

Q. *Did man perform this condition on his part?* Quest.

A. *No*, he sinned against God in eating of the Tree of knowledg of good and evil (*a*), which God had strictly forbidden (*b*). Answ.

(*a*) *Gen.* 3. 6. She took of the *Fruit thereof* and did *eat*; and gave also unto her Husband with her and *he did eat*. (*b*) *Gen.* 2. 17. But of the Tree of the knowledg of good and evil *thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely dye.*

Q. *What are those hainous sins which man's eating of the forbidden fruit did include in it?* Quest.

A. Besides the disobeying of Gods express Commandment, this sin of our first Parents did include in it, 1. A high degree of Pride and Ambition, in that they aspired to be as God. 2. Unbelief, in that they credited not Gods Threatning. 3. Ingratitude towards God, who had made them, and done so much for them, and had given them so great a variety to eat of. 4. Credulity in hearkening to Satan, when he said, *Ye shall not surely dye.* 5. Discontent with that which was allotted them. 6. Luxury, in indulging so much to please the sense. 7. Sacriledg, in taking that which God had so reserved. 8. Murder of themselves and their Posterity.

Quest. Q. *Did all mans Posterity sin in the fall of* Adam?

Answ. A. All that came from him by a natural and ordinary way of Generation; for they were all in his Loyns; and the Covenant was made not with him only, but in him with his Posterity also.

Rom. 5. 12. Death passed upon *all men*, for that *all* have sinned. 1 *Cor.* 15. 22. For as *in* Adam *all dye*, even so in Christ shall all be made alive.

Quest. Q. *What condition did Man-kind fall into?*

A. Into

A. Into a sinful and miserable condition. *Answ.*

Q. *Wherein doth the sinfulness of mans fallen Estate consist?* Quest.

A. In Original sin (*a*), and in his actual sins (*b*). *Answ.*

(*a*) *Psal.* 51. 5. I was *shapen in Iniquity*, and *in Sin* did my Mother *conceive me.* (*b*) *Matth.* 15. 19. For out of the heart *proceed evil thoughts, Murders, Adulteries, &c. James* 1. 15. Then when Lust hath conceived, it *bringeth forth Sin.*

Q. *What is Sin?* Quest.

A. Sin is the transgression (or breach) of Gods Law. *Answ.*

1 *John* 3. 4. Whosoever *committeth sin, transgresseth* also *the Law*; for *Sin is the transgression of the Law. Rom* 4. 15. where *no Law* is, there is *no Transgression.*

Q. *Wherein doth Original Sin consist?* Quest.

A. In the guilt of that first Sin, which *Adam* committed (*a*), in the want of that righteousness wherein he was created (*b*); and in the Corruption of our whole Nature, from whence proceed our actual Sins, which are the particular breaches of Gods Law (*c*). *Answ.*

(*a*) *Rom.* 5. 19. For *as by one mans disobedience many were made Sinners*, &c. (*b*) *Rom.* 3. 10. There *is none righteous, no not one.* (*c*) *James* 1. 14, 15. But every man is tempted, when he is *drawn away of his own lust*, and enticed, &c.

Q. *How many ways do we fall into actual sins?*

A. By Omission, or leaving undone what we ought to do (*a*): and by Commission, or doing what we ought not to do (*b*).

(*a*) *Matth.* 23. 23. These *ought ye to have done*, and not to *leave* the other *undone*. (*b*) *Isa.* 65. 12. But *did evil* before mine eyes, and did *chuse* that wherein I delighted not.

Q. *What miseries did man by his sin fall into?*

A. He not only lost the enjoyment of Communion with his Maker (*a*), but brought himself under the wrath and curse of God (*b*), became liable to all the evils, pains and sorrows of this present life, (*c*) to death (*d*), and to the endless woes and torments of Hell (*e*).

(*a*) *Gen.* 3. 8, 24. *Adam* and his Wife *hid themselves from the presence of the* Lord God amongst the trees of the Garden. So he *drove out the man*, &c. (*b*) *Ephes.* 2. 3. And were by nature the Children of *Wrath* even as others. *Gal.* 3. 10. As many as are of the works of the Law, are under the *Curse*; for it is written, *Cursed* is every one that continueth not in all things that are written in the Book of the Law to do them. (*c*) *Lam.* 3. 39. Wherefore doth *a living man complain*, a man *for the punishment of his sins?* (*d*) *Rom.* 5. 12. As by one man sin entered into the World, and *death* by sin; so *death passed upon all men, for that all have sinned.* (*e*) *Mat.* 25. 41, 42. Depart from me ye cursed into *everlasting fire*.

Q. *What*

Q. *What is the Covenant of Grace?* Quest.

A. The Covenant of Grace is that second Covenant, which (when man had broken the first) God was graciously pleased to enter into, and therein to promise him Life and Salvation upon condition of his believing in Jesus Christ. Answ.

John 3.16. For God so loved the World, that he gave his only begotten Son, that whosoever *believeth in him should not perish*, but have everlasting life. *Acts* 16.31. *Believe on the Lord Jesus Christ*, and thou shalt be saved and thine house.

[*And in* JESUS CHRIST] *his only Son, our Lord, &c.*

Q. *What do these words* JESUS *and* CHRIST *signify?* Quest.

A. JESUS signifies a Saviour (*a*), and *CHRIST* signifies Anointed, *that is* appointed, fitted, commissionated, and sent by God (*b*). Answ.

(*a*) *Matth.* 1.21. Thou shalt call his name *Jesus*, for he shall *Save* his people from their sins. (*b*) *Luke* 4. 18, 21. The Spirit of the Lord is upon me, because the Lord hath *anointed* me to Preach the Gospel to the poor; he hath *sent* me to heal the broken-hearted, to preach deliverance to the Captives, &c.

Q. *Who then is Jesus Christ?*

Answ. *A.* Jesus Christ is the Eternal Son of God, who for our sakes became man, and is the Anointed Saviour.

Quest. Q. *What is it to believe in Jesus Christ?*

Answ. *A.* To believe in Jesus Christ is to receive him intirely as he is tendered in the Gospel, and to rest upon him only for Salvation; or Faith in Jesus Christ is the hearty accepting of him, as our only Lord and Saviour.

John 1.12. But as many *as received him*, to them gave he power to become the Sons of God, even to them that *believe on his Name*. *Phil.* 3.8.9. Yea doubtless, and I count all things but loss for the excellency of the knowledg of *Christ Jesus my Lord*: For whom I have suffered the loss of all things, and do account them but *dung that I may win Christ, and be found in him*, &c. 1 *Tim.* 2.5. *One Mediator* between God and man, the Man Christ Jesus.

Quest. Q. *What are the Characters of this true Faith, whereby it may be known?*

Answ. *A.* A true saving Faith may be known by a ready receiving and obeying of Gods Word (*a*), by a high prizing of Jesus Christ (*b*), by purifying of the heart (*c*), by good Works (*d*), and by overcoming of the World (*e*).

(*a*) 1 *Thess.* 2.13. Ye *received the Word of God*, which ye heard of us, not as the word of men, but (as it is in truth) the Word of God, which *effectually worketh on them that believe*. *Rom.* 16.26.

The

The Obedience of Faith. (b) Cant. 5.10,16. The chiefest among ten thousand; altogether lovely. 1 Pet. 2.7. Unto you which believe he is precious. (c) Acts 15.9. Purifying their hearts by faith. (d) Jam. 2.14, 17, 20. What doth it profit my Brethren, though a man say he hath Faith and have not works? Can Faith save him? Wilt thou know O vain man, that Faith without Works is dead? (e) 1 John 5.4. This is the Victory that overcometh the world, even our Faith.

Q. *How is Jesus Christ Gods only Son?*

A. By eternal Generation (a). Angels (b) and men (c) are Gods Children by Creation. All true Believers are Gods Children by Adoption (d) and Regeneration (e); and enjoy the Priviledges of Children, safe Protection (f), suitable Provision (g), due Correction (h), Audience and Acceptance (i), and a sure title to a glorious Inheritance (k).

(a) John 3.16. God so loved the world, that he gave his *only begotten* Son, &c. Prov. 8.23, 24, 25. When there were *no depths* I was brought forth, when there were *no Fountains* abounding with water. (b) Job 38.7. When the morning Stars sang together, and all *the Sons of God* shouted for joy. (c) Luke 3.38. Which was the Son of *Enos*, which was the Son of *Seth*, which was the Son of *Adam*, *which was the Son of God*. Acts 17.28. For in him we live, and move, and have our being; as certain also of your own Poets have said, For we are also his *off spring*. (d) Gal. 4.5, 6. To Redeem them that were under the Law, that ye might receive the *Adoption of Sons*. Rom. 8.15. Ye

have received the Spirit of *Adoption*, whereby we cry *Abba Father*. (a) 1 *John* 3.7. every one that loveth, is *born of God*, and knoweth God. (f) *Prov.* 18.10. The name of the Lord is a *strong Tower*, the *Righteous runneth into it and is safe*. *Psal.* 91. 11, 12. He shall give his *Angels charge over thee, to keep thee in all thy ways*, &c. (g) *Psal.* 37.3. Trust in the Lord and do good, so shalt thou dwell in the Land, and *verily thou shalt be fed*. *Psal.* 84. 11. *No good thing* will he *withhold from them that walk uprightly*. (h) *Heb.* 12.6,7,8,9. Whom the Lord loveth he *chasteneth and scourgeth every Son* whom he receiveth. (i) *Psal.* 145.18,19. The Lord is *Nigh unto* all them that call upon him, &c. He will *fulfil the desire* of them that fear him; he also *will hear their cry, and will save them*. *John* 16.23,24. Whatever ye shall *ask the Father* in my name he will *give it you*. *Matth.* 7.9,10,11. What man is there among you, whom if his Son ask bread, &c. How much more shall *your Father* which is in Heaven *give good things* to them that ask him? (k) *Rom.* 8.17. And if Children then *heirs*; *heirs of God, and joynt-heirs with Christ*. 1 *Pet.* 1.3,4. Which according to his abundant mercy hath begotten us again, &c. *To an Inheritance incorruptible*, and undefiled, and *that fadeth not away*, reserved in Heaven for you.

Q. *How do you prove that Jesus Christ is God?*

A. 1. Those Attributes are ascribed to him, which are incommunicable to Creatures, as Eternity (*a*), Omnipotence (*b*), Omniscience (*c*), Omnipresence (*d*). 2. Divine Honour and Worship is to be given to him (*e*). 3. He is in Scripture called God (*f*).

(*a*) *Prov.* 8.23. I was set up *from everlasting*, from the beginning, or ever the Earth was. *John* 8.58.

8. 58. *Before* Abraham *was, I am.* (*b*) *Heb.* 1. 2. 3. Who being the brightenss of his Glory, and the expres's Image of his perſon, and *upholding all things by the word of his power, &c.* (*c*) *John* 21. 17. Lord, *thou knoweſt all things*, thou knoweſt that I love thee. (*d*) *John* 28. 20. Lo I *am with you always* even unto the end of the World. (*e*) *Matth.* 28. 9. *Baptizing* them in the name of the Father and *of the Son.* 2 *Cor.* 1. 2. With all that in every place *call upon the name of Jeſus Chriſt our Lord.* *Heb.* 1. 6. When he bringeth in the firſt-begotten into the World, he ſaith, *And let all the Angels of God Worſhip him.* (*f*) In the beginning was the Word, and the Word was with God, and *the Word was God.* *Rom.* 9. 5. Of whom as concerning the fleſh *Chriſt* came, *who is over all God bleſſed for ever.*

Q. Hath Jeſus Chriſt two diſtinct, intire natures? Queſt.

A. Yes, the Human Nature (*a*) and the Divine Nature (*b*), both in one perſon (*c*). Anſw.

(*a*) *John* 1. 14. The Word was made *Fleſh* and dwelt among us. *Gal.* 4. 4. When the fulneſs of time was come, God ſent forth his Son *made of a Woman*, &c. (*b*) *Col.* 2. 9. For in him dwelleth all the fulneſs of the *Godhead* bodily. (*c*) *Rom.* 9. 5. *Of whom as concerning the Fleſh* Chriſt came, who is over all God bleſſed for ever! *Matth.* 22. 45. If *David* did call him *Lord*, how is he his *Son.*

Q. Why was our Mediator both God and Man? Queſt.

A. He became Man, that he might be capable of ſuffering, and that he might make ſatisfaction in the ſame Anſw.

Nature

nature that had offended (*a*). And being God he was able to undergo, and get through his sufferings (*b*), and his sufferings were available (*c*).

(*a*) *Heb.* 2. 14, 15. Forasmuch then *as the Children* are partakers of flesh and blood, *he also himself likewise took part of the same, that through death* he might destroy him that had the power of death, &c. 1 *Cor.* 15. 21. For *since by man* came death, *by man came also* the Resurrection of the dead. (*b*) *Acts* 2. 24. Whom *God* hath raised up, having loosed the pains of death, because *it was not possible that he should be holden of it.* 1 *Pet.* 3. 18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but *quickened by the Spirit.* (*c*) 1 *Pet.* 1. 18, 19. Ye were not redeemed with corruptible things, as Silver and Gold, from your vain Conversation, but *with the precious blood of Christ*, as of a Lamb without blemish and without spot. *Heb.* 10. 14. For *by one Offering he hath perfected for ever* them that are sanctified.

Quest. *Q. Was Jesus Christ conceived and born in an ordinary way, as others are?*

Answ. *A. No*; He was conceived by the Holy Ghost (*a*), and born of the Virgin *Mary* (*b*), without sin (*c*).

(*a*) Luke 1. 35. The *Holy-Ghost shall come upon thee, and the power of the Highest shall overshadow thee.* (*b*) *Matth.* 1. 25. And *knew her not, till she had brought forth her first-born Son*, and called his name Jesus. (*c*) *Luke* 1. 35. Therefore *that holy thing* which shall be born of thee, shall be called the Son of God. *Heb.* 7. 26. Such an High-Priest became us, as was *holy, harmless, undefiled, separate from sinners.*

Q. What

Q. *What are the Offices of Jesus Christ, our anointed Saviour?* Quest.

A. Three; the Office of a Prophet (*a*), of a Priest (*b*), and of a King (*c*). Answ.

(*a*) *Acts*, 3. 22. *A Prophet* shall the Lord your God raise up unto you of your Brethren like unto me, him shall ye hear. (*b*) *Heb.* 5. 5, 6. *Thou art a Priest* for ever, after the order of *Melchisedec*. (*c*) *Psalm* 2. 6. Yet have I set my *King* upon my holy hill of *Sion*. *Isa.* 9. 6. And the *Government shall be upon his shoulder*.

Q. *What is Christs Prophetical Office?* Quest.

A. Christs Office, as he is a Prophet, is to reveal, or make known to us Gods will. Answ.

John 1. 18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, *he hath declared him*. *John* 15. 15. All things that I have heard of my Father *I have made known* unto you.

Q. *How doth Christ make known to us Gods will?* Quest.

A. Outwardly by his Word (*a*), and inwardly by his Spirit (*b*). Answ.

(*a*) *Eph.* 4. 11, 12. And *he gave some Apostles*, and some *Prophets*, and some *Evangelists*, and some *Pastors and Teachers*, For the *perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ*. (*b*) *John* 14. 26. But the *Comforter*, who is the Holy Ghost, whom the Father will send in my name, *he shall teach you all things*.

Q. *Wherein*

Quest. Q. *Wherein consisteth Christs Priestly Office?*

Answ. A. In Offering up himself a Sacrifice (*a*) once for all (*b*), and in making continual Intercession for us (*c*).

(*a*) *Heb.* 9. 14. How much more shall the *Blood of Christ*, who through the eternal Spirit *offered himself* without spot to God, purge the Conscience from dead works to serve the living God. (*b*) *Heb.* 9. 28. So Christ was *once* offered to bear the sins of many. 1 *Pet.* 3. 18. For Christ also hath *once* suffered for sins, the just for the unjust. (*c*) *Heb.* 7. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he *ever liveth to make intercession for them.*

Q. *What are the two parts then of Christs Priesthood?*

A. Oblation and Intercession.

Quest. Q. *Why did Christ offer up himself a Sacrifice?*

Answ. A. To satisfy the Justice of God (*a*) and to purchase for us his favour (*b*).

(*a*) *Heb.* 2. 17. Wherefore in all things it behoved him to be made like unto his Brethren, that he might be a merciful and faithful *High-priest*, in things pertaining to God, *to make reconciliation for the sins of the people.* (*b*) *Eph.* 5. 6. He hath made us *accepted in the beloved.* *Eph.* 2. 13, 14. But now in Christ Jesus, ye who sometimes were far off, are *made nigh by the Blood of Christ*: for he is our *Peace, who hath made both one, and hath broken down the middle wall of partition between us.*

Q. *How did Christ fulfil and satisfy that*

that first Covenant, whereunto man was obliged?

A. In performing that Righteousness which the Law of God did require (*a*), and in bearing the punishment which was due for the breaking of it (*b*).

(*a*) *Psalm* 40. 6, 7. Lo, I come, in the Volume of the Book it is written of me, *to do thy will, O God.* *Rom.* 8. 3, 4. For what the Law could not do in that it was weak through the Flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, *That the Righteousness of the Law might be fulfilled in us.* (*b*) *Isa.* 53. 5, 6. But he was *wounded for our transgressions*, he was *bruised for our Iniquities.* 1 *Pet.* 3. 18. For Christ also hath once *suffered for sins, the just for the unjust.*

Q. But is it agreeable to Justice, that the innocent should suffer what the guilty deserve?

A. There is no injustice in [illegible] since Christ did willingly, and [illegible] in accord undertake the same, [illegible] power so to do.

John 10. 18. No man *taketh my life from me*, I lay it down *of my self. I have power to* lay it down, *&c.*

Q. Did the benefit of Christs death extend to those who were before his Incarnation?

A. Yes; the Saints of God who before Christs time, were saved likewise by

by Faith in him (*a*), who was revealed to them by Promises (*b*), Types (*c*) and Sacrifices (*d*).

(*a*) *Rom.* 3. 30. Seeing it is one God, which shall *justify the Circumcision by Faith*, and uncircumcision through Faith. *Rom.* 4. 6. Even as *David* also describeth the blessedness of the man, unto whom God *imputeth Righteousness without works.* (*b*) Gen. 3. 15. And I will put enmity between thee and the Woman, and between thy seed and *her seed*: *it shall bruise thy head, and thou shalt bruise his heel.* Gen. 22. 18. *And in thy seed shall all the Nations of the Earth be blessed.* (*c*) *John* 3. 14, 15. And as *Moses lifted up the Serpent* in the Wilderness, even so must the Son of man be lifted up; That whosoever believeth in him should not perish, but have eternal life. *John* 6. 31, 32, 33. Our Fathers did eat *Manna* in the desert; as it is written, he gave them *Bread* from Heaven to eat. Then *Jesus* said unto them, My Father giveth you *the true bread* from Heaven. For the *bread of God is he which cometh down from Heaven and giveth life unto the World.* (*d*) 1 Cor. 5. 7. *Christ our Passover is Sacrificed for us.* Heb. 9. 12, 13. Neither by the *blood of Goats and Calves, but by his own blood* he obtained eternal Redemption. To satisfy. For if the *blood of Christ*, who through the eternal Spirit offered himself without spot to God, purchased Rev. 13. 8. The *Lamb slain* from the foundation of the World.

Q. *How is it that the second Covenant is called a Covenant of Grace seeing Christ hath paid a full price?*

A. It is a Covenant of Grace and Mercy notwithstanding (*a*); because 1. Christ was freely given by the Father (*b*). 2. What Christ did and suffered was accepted for others in the

stead (c). 3. Faith it self, which is required of us, is Gods gift (d), and he inables us to that Obedience and Service we Pay unto him (e).

(a) *Rom.* 3. 24, 25, 26. Being *justified freely by his Grace* through the Redemption that is in Jesus Christ: whom God hath set forth to be a Propitiation through Faith in his blood to *declare his righteousness* for the remission of sins that are past, through the forbearance of God: To declare, I say, at this time *his Righteousness*, that he might be *just*, *and the justifier of him that believeth in Jesus*. (b) *John.* 3. 16. For God so loved the World that he *gave* his only begotten Son, *&c. Rom.* 8. 32. He that *spared not* his own Son, but *delivered him up* for us all, *&c.* (c) *Rom.* 5. 18, 19. By the righteousness of *one the free gift came upon all men*, unto justification of life. For as by one mans disobedience many were made Sinners; so *by the obedience of one shall many be made righteous*. 1 *Cor.* 1. 30. But of him are ye in Christ Jesus, who of God *is made unto us* Wisdom, Righteousness, Sanctification and Redemption. 2 *Cor.* 5. 21. For he hath *made him to be sin for us*, who knew no sin, that we might be made *the righteousness of God in him*. (d) *Eph.* 2. 8. For by *Grace* are ye saved through *Faith*, and that not of your *selves*; *it is the gift of God*. (e) 1 *Cor.* 29. 14. But who am I, and what is my people, that we should *be able to offer so willingly* after this sort. *Ezek.* 46. 26, 27. A new heart also will I *give you*, and I will *put my Spirit* within you, and *cause* you to walk in my Statutes, and *ye shall keep* my Commandments, and do them. *Philip.* 2. 13. For it is God, that *worketh in you both to will and to do* of his good pleasure.

Q. *May we then sit still and say, 'Tis God must do all?*

A. No

A. *No surely*; we must strive to enter in at the strait Gate (*a*), run that we may obtain (*b*), fight the good fight of Faith, and lay hold on eternal life (*c*); give diligence to make our Calling and Election sure (*d*), and because it is God that worketh in us, therefore we must work out our own Salvation with fear and trembling (*e*).

(*a*) *Luke* 13. 24. (*b*) 1 *Cor.* 9. 24. (*c*) 1 *Tim.* 6. 12. (*d*) 2 *Pet.* 1. 10. (*e*) *Philip.* 2. 12, 13.

Q. *How could Christs Obedience satisfy for others, since he himself being a man was bound to obey God?*

A. Because he was also God, and did freely and voluntarily become man.

Philip. 2. 6, 7. Who being in the form of God thought it no robbery to be *equal with God*: but *made himself of no reputation, And took upon him the form of a Servant, and was made in the likeness of men.* *Heb.* 2. 14, 15. Forasmuch as the Children are Partakers of *flesh and blood*, he also himself *took part of the same.*

Quest. Q. *Wherein consisteth Christs Kingly Office?*

Answ. *A.* In subduing us unto himself (*a*), in protecting and governing us (*b*), and in Restraining, Conquering, and Triumphing over all his Enemies (*c*).

(*a*) *Psal.* 110. 3. Thy people shall be *willing in the*

the day of thy power. (*b*) *Isa.* 33. 22. The Lord is our *Judge*, the Lord is our *Law-giver*, the Lord is our *King*, *he will save us.* (*c*) *Psal.* 76. 10. Surely the wrath of man shall praise thee, the remainder of wrath shalt thou *restrain.* 1 *Cor.* 15. 25, 28. For he must reign, till he hath put all Enemies *under his Feet.* And when all things shall be *subdued unto him*, &c. *Psal.* 110. 1. The Lord said unto my Lord, sit thou at my right hand, until I make *thine Enemies thy footstool.*

Q. *In what respects did Christ humble himself?* Quest.

A. That he became a man (*a*), and was born in so mean a condition (*b*), that he was subject to the Law (*c*), that he underwent the sorrows of this life (*d*), and was tempted of the Devil (*e*), that he endured heavy and grievous torments in his Soul (*f*), that he submitted to divers Indignities (*g*), and died upon the Cross a shameful, painful, and cursed death (*h*), that he was buried (*i*), and that he continued three days in the Grave (*k*). Answ.

(*a*) *Luke* 2. 11. For unto you is *born* this day in the City of *David* a Saviour, which is Christ the Lord. *Heb.* 2. 16. For verily he took not on him the nature of Angels, but the *seed of Abraham.* (*b*) *Luke* 2. 7. And she brought forth her first-born Son, and wrapped him in Swadling-cloaths, and *laid him in a Manger, because there was no room for them in the Inn.* ver. 22. 24. And when the days of her purification according to the Law of *Moses* were accomplished, they brought him to *Jerusalem* to present him to the Lord; and to offer a Sacrifice, according to that which is said in

the Law of the Lord, *a pair of Turtle Doves, or two young Pigeons.* Compared with *Lev.* 12. 8. And *if she be not able to bring a Lamb, then she shall bring two Turtles, or two young Pigeons.* *Coloss.* 1. 20. And (having made peace through the blood of his Cross) by him to reconcile all things unto himself, &c. (c) *Gal.* 4. 4. *Made under the Law.* (d) *Isai.* 53. 3. He is despised and rejected of men, *a man of sorrow, and acquainted with grief.* (e) *Matth.* 4. 1. Then was Jesus led up of the Spirit into the Wilderness *to be tempted of the Devil.* (f) Mat. 26. 37, 38. *My Soul is exceeding sorrowful even unto death.* Luke 22. 44. And being *in an Agony*, he prayed more earnestly: and *his sweat was as it were great drops of blood falling to the ground.* Mat. 27. 46. *My God, my God, why hast thou forsaken me?* (g) *Matth.* 26. 67, 68. Then did they *spit in his face*, and *buffeted* him, and others *smote* him with the palms of their hands, saying, *Prophesy* unto us, thou Christ, *who is he that smote thee.* *Mark* 14. 65. And some began to spit on him, and to *cover his face*, and to say unto him *Prophesy*: and the *Servants* did strike him with the palms of their hands. *Matth.* 27. 27, 28, 29, 30. The Souldiers took Jesus into the Common-hall, and gathered unto him the whole band. And they stripped him, and put on him *a Scarlet Robe.* And when they had platted *a Crown of thorns, they put it upon his head, and a Reed in his right hand, and they bowed the knee before him, and mocked him*, saying, *Hail King of the Jews.* And they *spit upon him, and took the Reed and smote him on the head.* (h) *Philip.* 2. 8. He humbled himself and became obedient *unto death, even the death of the Cross.* Heb. 12. 2. *Who endured the Cross, despising the shame.* Gal. 3. 13. Christ hath redeemed us from the curse of the Law, being made a *Curse* for us: for it is written, *Cursed is every one that hangeth on a tree.* Deut. 21. 23. *He that is hanged is accursed of God.* (i) Luke 23. 52, 53. *Joseph* went unto *Pilate*, and begged the body of Jesus, and he took it down and wrapped it in linnen and *laid it in a Sepulchre.* (k) Mat. 12. 40. For as *Jonas* was three days and three nights

nights in the Whales belly: so shall the Son of man be *three days and three nights in the heart of the earth.*

Q. *Who was* Pontius Pilate?

A. *Pontius Pilate* was a *Roman* sent by *Tiberius* the Emperour to be a Governour in *Judea*, who upon the malicious (*a*) instigation (*b*) of the Jews (out of whose hands the power of life and death was taken away) (*c*), and to content them condemned Jesus Christ to dye according to the custom of the *Roman* Empire, the death of the Cross (*d*).

(*a*) *Matth.* 27. 18. For he knew, that for *envy* they had delivered him. (*b*) *Matth.* 27. 22, 25. They *all* say unto him, Let him be Crucified. They *cryed out the more*, saying, let him be Crucified. *All the people* answered and said, *His blood be on us and on our Children.* (*c*) *John* 18. 38. The Jews said unto him, *It is not lawful for us to put any man to death.* (*d*) *Mark* 15. 15. *Pilate willing to content the people* released *Barrabas* unto them, and *delivered Jesus to be Crucified.* Luke 23. 24, 25. And *Pilate* gave sentence, that it should be *as they required, and he delivered Jesus to their will.*

Q. *Why was it requisite to express the person under whom our Saviour suffered?*

A. 1. To assure us of the time in which he suffered; and thereby the more to confirm us in the stedfast belief thereof. 2. That the very naming

of *Pilate* might be a ſtanding Teſtimony of our Saviours Innocency, which was openly profeſſed and declared even by him, who (to content the people) did ſentence him to ſo ignominious a death. 3. That we may underſtand how it was brought to paſs that Chriſt ſuffered according to the Scriptures, the manner of whoſe death (though he was to dye near *Jeruſalem*) was not agreeable to the Laws and Cuſtoms of the Jews.

Q. *How can it be, that Chriſt continued three days in the grave, ſeeing he was buried the Fryday and roſe again the firſt day of the week, or the Lord-sday early in the Morning.*

A. A part of the natural day (which includes both day and night, or twenty four hours) is taken for the whole day: and then the day in which he was buried is one, and the day on which he roſe is another; or he was buried upon the firſt of thoſe three days, and upon the laſt of thoſe three days he roſe. Which is the ordinary way of reckoning in computation of time. When we read then that he was three days and three nights in

the

the Grave, we must not look upon those nights as distinct from the days; but as *Moses* spake, *The evening and the morning* (*i. e.* the night and the day) *were the first day.*

Q. *What are the several parts of Christs Exaltation?*

A. His rising again from the dead on the third day (*a*); his ascending up into Heaven (*b*), when he had continued after his Resurrection forty days here upon earth (*c*); his sitting on the Right hand of God the Father (*d*); and his comming at the last day to judge the quick and the dead (*e*).

(*a*) *Matth.* 16. 21. From that time forth, began Jesus to shew unto his Disciples, how that he must go unto *Jerusalem* and suffer many things of the Elders and Chief-Priests, and Scribes, and be killed, *and be raised again the third day. Rom.* 8. 34. Who is he that condemneth? It is Christ that dyed; yea rather *that is risen again. 1 Cor.* 15. 4. And that he *rose again the third day*, according to to the Scriptures. (*b*) *Acts* 1. 9, 10. And when he had spoken these things while they beheld he was *taken up, and a cloud received him out of their sight.* (*c*) *Acts* 1. 3. To whom also he hath shewed himself alive after his Passion by many infallible proofs, *being seen of them forty days*, and speaking of the things pertaining to the Kingdom of God. (*d*) *Mark* 16. 19. So then after the Lord had spoken unto them, he was received up into Heaven, and *sate on the right hand of God. Eph.* 1. 20. Which he wrought in Christ when he raised him from

the dead, and *set him at his own right hand in the heavenly places*. (c) Acts 10. 42. And he commanded us to preach unto the people, and to testify, that it is he which was ordained of God to be *the judg of quick and dead*. 2 Tim. 4. 1. I charge thee therefore before God and the Lord Jesus Christ, *who shall judg the quick and the dead* at his appearing and his Kingdom.

Queſt. Q. *Whom do you understand to be meant by the quick and the dead?*

Anſw. *A.* By the quick are meant ſuch as ſhall be here alive when Chriſt comes to judgment: by the dead all thoſe departed hence before the time of Chriſts coming to Judgment.

Queſt. Q. *What doth the Scripture declare of thoſe, who ſhall be found here alive at the laſt day?*

Anſw. *A.* They ſhall be changed in a moment, in the twinkling of an eye (*a*), and caught up in the Clouds to meet the Lord in the Air (*b*).

(*a*) 1 Cor. 15. 51, 52. (*b*) 1 Theſſ. 4. 17.

Queſt. Q. *In what manner will Chriſt come to judgment?*

Anſw. *A.* He will come viſibly (*a*) in great power and Glory (*b*), accompanied by his holy Angels (*c*), with a ſhout, with the voice of the Arch-Angel, and with the Trump of God (*d*).

(*a*) Matth. 24. 30. And then ſhall appear the ſign of the Son of man in Heaven. And then ſhall all

all the Tribes of the Earth mourn, and *they shall see the Son of man* coming in the Clouds of Heaven. *Rev.* 1. 7. Behold he cometh with Clouds, and *every eye shall see him*, and they also which pierced him, &c. (*b*) Matth. 24. 30. And they shall see the Son of man coming in the Clouds of Heaven, *with power and great Glory.* (*c*) Matth. 25. 31. When the Son of man shall come in his glory, and *all the holy Angels with him*, &c. (*d*) *Thess.* 4. 16.

Q. *What is the Sentence of Absolution, which Christ will hereafter pronounce at the day of Judgment?* Quest.

A. Come ye blessed Children of my Father, inherit the Kingdom prepared for you from the foundation of the World. *Matth.* 25. 34. *Answ.*

Q. *What is the Sentence of condemnation, which Christ will then pass upon the wicked?* Quest.

A. Depart from me ye cursed into everlasting Fire prepared for the Devil and his Angels. *Matth.* 25. 41. *Answ.*

Q. *What are we more especially to learn from the Consideration of this day of Judgment?*

A. 1. Not to be ashamed of Jesus Christ now (*a*). 2. Not to allow our selves in any way of evil, how secret soever (*b*). 3. To judg nothing before the time (*c*). 4. To repent (*d*). 5. To discover our moderation (*e*). 6. To be patient (*f*). 7. To maintain

a spiritual watch (*g*), and keep our garments clean (*h*). 8. To be charitable (*i*). 9. To wish and pray for its coming (*k*). And *Lastly*, To comfort one another with the hopes and expectation thereof (*l*).

Mark 8. 38. Whosoever therefore shall be *ashamed of me, and of my words* in this adulterous and sinful generation, *of him* also shall the *Son of man be ashamed when he cometh in the glory of his Father, with the holy Angels.* (*b*) Eccles. 12. 13. For God shall bring *every work unto judgment, with every secret thing.* Rom. 2. 16. In the day, when God shall *judge the secrets of men* by Jesus Christ according to my Gospel. (*c*) Rom. 14. 4, 10, 12, 13. Who art thou that *judgest another mans servant? To his own master he standeth or falleth. But why dost thou judge thy Brother?* or, why dost thou set at nought thy Brother? For we shall *all stand before the Judgment seat of Christ. So then* every one of us *shall give an account of himself to God. Let us not therefore judge one another any more.* 1 Cor. 4. 5. Wherefore *judge nothing before the time, until the Lord come* who will bring to light the hidden things of darkness, and will make manifest the Counsels of the hearts. Jam. 5. 9. *Grudge not one against another* Brethren, lest ye be condemned: *behold the Judge standeth before the door.* (*d*) Acts 17. 30, 31. But now commandeth all men every where to *repent, because he hath appointed a day in which he will judge the world in righteousness*, by that man whom he hath ordained. (*e*) Philip. 4. 5. Let your *moderation be known unto all men, the Lord is at hand.* (*f*) Jam. 5. 7, 8. Be *patient* therefore Brethren *unto the coming of the Lord.* Behold the Husbandman waiteth for the precious fruit of the Earth, and hath long patience for it until he receive the early and the latter rain. *Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh.* (*g*) Matth. 24. 42. *Watch*

there-

therefore, for ye know not what hour your Lord doth come. Luke 12. 37. Blessed are those Servants *whom the Lord when he cometh, shall find watching.* (*h*) *Rev.* 3. 4. *and* 16. 15. Thou hast a few names, which *have not defiled their garments*: and they shall walk with me in white, for they are worthy. Behold *I come as a thief, blessed is he that watcheth, and keepeth his garments.* (*i*) Matth. 25. 35. *For I was an hungred and ye gave me meat, &c.* 2 Tim. 1. 16. 18. The Lord give mercy to the House of *Onesiphorus*, for *he oft refreshed me*, and was not ashamed of my chain. The Lord grant unto him, that he may *find mercy of the Lord in that day.* (*k*) 2 *Tim.* 4. 8. Henceforth there is laid up for me a Crown of Righteousness, which the Lord the righteous Judge shall give me at that day. And not unto me only, but unto all them also *that love his appearing.* Tit. 2. 13. *Looking for, that blessed hope, and the glorious appearing* of the great God, and our Saviour Jesus Christ. 2 *Pet.* 3. 12. *Looking for, and hasting unto the comming of the Day of God*, wherein the Heavens being on fire shall be dissolved, and the Elements shall melt with fervent heat. Rev. 22. 20. *Surely I come quickly. Amen, even so come Lord Jesus.* (*l*) 1 *Thes.* 4. 16, 17, 18. For the Lord himself shall descend from Heaven with a shout, with the voice of the Arch-Angel, and with the Trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air; and so shall we ever be with the Lord. *Wherefore comfort one another* with these words.

Q. *What have you learnt further relating to the Day of Judgement?*

A. That this World shall then be burnt up (*a*); and Christ will resign his Mediatory Kingdom to God the Father, that God may be all in all (*b*).

(*a*) 2 *Pet.*

(a) 2 Pet. 3. 7, 10, 11. But the *Heavens and the Earth* which are now, are *reserved unto fire against the day of Judgment, in the which the Heavens shall pass away with a great noise, and the Elements shall melt with fervent heat, the Earth also, and the works that are therein shall be burnt up.* Seeing then that *these things shall be dissolved*, what manner of persons ought we to be, &c.

[I Believe in the HOLY-GHOST.]

Queſt. Q. *Whom do you understand by the Holy-Ghost.*

Answ. A. The Holy-Ghost (or Holy-Spirit) is the third Person in the Godhead (a), who proceedeth from the Father and the Son (b), and yet is equal with them both (c), and is the Sanctifier of all the elect people of God (d).

(a) 1 *John* 5. 7. There are three that bear Record in Heaven, the Father, the Word, and the *Holy-Ghost.* (b) *John* 15. 26. But when the Comforter is come, *whom I will send* unto you *from the Father*, &c. *Gal.* 4. 6. *God hath sent* forth the Spirit *of his Son* into your hearts, &c. (c) 1 *John* 5. 7. *And these three are one.* (d) *Matth.* 3. 11. He shall Baptize you with the *Holy-Ghost, and with Fire.* 1 *Cor.* 6. 11. Such were some of you, but ye are *washed*, but ye are *sanctified*, but ye are justified in the name of the Lord Jesus, and *by the Spirit of our God.*

Q. *Shew me more particularly what you have learnt concerning the Operations*

tions or workings of this Holy Spirit in the hearts of Gods people?

A, 1. It inlightens their understandings by convincing them of Sin (*a*), and giving them the knowledg of God (*b*). 2. It inables them to kill and mortify their corruptions (*c*). 3. It doth cleanse and renew their natures (*d*). 4. It quickens and inlivens them (*d*), dwels in them (*f*), and makes them fruitful (*g*). 5. It frees them from a servile slavish disposition, and gives them a filial spirit (*h*). 6. It leads them into all truth, guides and regulates them in their Conversations (*i*). 7. It comforts and rejoyceth them even in the midst of sorrows with the sence of Gods love (*k*). 8. It helps their infirmities, and assists them in their supplications (*l*).

(*a*) *John* 16. 9. And when he is come, *he will reprove the World of Sin.* (*b*) 1 *Cor.* 2. 10, 11. But God hath *revealed them unto us by his Spirit; for the Spirit searcheth all things, yea the deep things of God.* For what man knoweth the things of a man save the Spirit of man which is in him? Even so *the things of God knoweth no man but the Spirit of God.* 1 Cor. 12. 3. *No man can say that Jesus is the Lord, but by the Holy-Ghost.* (*c*) Rom. 8. 13. *If ye through the Spirit do mortify the deeds of the body, ye shall live.* (*d*) *Matth.* 3. 11. He shall *Baptize you with the Holy-Ghost and with Fire.* Tit. 3. 5. Not by works of righteousness which we have done,

done, but according to his mercy he saved us by the washing of Regeneration, and *renewing of the Holy-Ghost.* (e) *Rom.* 8. 2. For the law of *the Spirit of life* in Christ Jesus hath made me free from the law of sin and death. (f) *Rom.* 8. 9. But ye are not in the flesh, but in the Spirit, *if so be that the Spirit of God dwell in you.* 1 *Cor.* 3. 16. Know ye not, that *ye are the Temple of God, and that the Spirit of God dwelleth in you?* (g) *Gal.* 5. 22. But *the fruit of the Spirit* is love, joy, peace, long-suffering, &c. (h) *Rom.* 8. 15, 16. For ye have not received *the Spirit of bondage again to fear, but ye have received the Spirit of Adoption, whereby we cry Abba Father. The Spirit it self beareth witness with our Spirits that we are the children of God.* 2 Cor. 3. 17. *Where the Spirit of the Lord is, there is liberty. Gal.* 4. 6. And because ye are Sons, God hath sent forth *the Spirit of his Son into your hearts, crying Abba Father.* (i) *John* 16. 13. Howbeit, when he, *the Spirit of truth is come, he will guide you into all truth. John* 14. 26. But the Comforter, which is the *Holy-Ghost*, whom the Father will send in my name, *he shall teach you all things*, and bring all things to your Remembrance whatsoever I have said unto you. *Rom.* 1. 14. There is therefore now no condemnation to them which are in Christ Jesus, who *walk not after the flesh, but after the Spirit.* For as many as are *led by the Spirit of God*, they are the Sons of God. *Gal.* 5. 16, 25. *Walk in the Spirit, &c.* (k) *John* 14. 26. *But the Comforter, which is the Holy Ghost, &c. Acts* 9. 31. Then had the Churches rest throughout all *Judea, &c.* and walking in the fear of the Lord, and *in the comfort of the Holy-Ghost* were multiplied. *Rom.* 5. 5. And hope maketh not ashamed, because *the love of God is shed abroad in our hearts by the Holy-Ghost*, which is given unto us. *Rom.* 14. 17. Righteousness and Peace, and *Joy in the Holy-Ghost.* 1 *Thess.* 1. 6. And ye became followers of us, and of the Lord, *having received the Word in much affliction with joy of the Holy-Ghost. Gal.* 5. 22. But the fruit of the Spirit is *love, joy, peace, &c. Ephes.* 1. 13, 14. In whom also after

that

that ye believed, *ye were sealed with that holy Spirit of promise.* Which is the *earnest of our Inheritance.* (*l*) *Rom.* 8. 26, 27. Likewise *the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit it self maketh Intercession for us, with groanings which cannot be uttered, &c. Zach.* 12. 10. And I will pour upon the House of *David*, and upon the inhabitants of *Jerusalem, the Spirit of grace and of supplications. Jude* 20. But ye beloved, building up your selves on your most holy Faith, *praying in the Holy-Ghost*, keep your selves in the love of God.

Q. *How do you prove that the Holy-Ghost is God?*

A. 1, Those Attributes are ascribed to him, that are proper to God only, as Omniscience (*a*) and Omnipresence (*b*). 2. We are Baptized in his name (*c*). 3. He is in Scripture called God (*d*), and said to be the same with the Father and the Son (*e*).

(*a*) 1 *Cor.* 2. 10. For *the Spirit searcheth all things*, yea the deep things of God. (*b*) *Psal.* 139. 7. *Whither shall I go from thy Spirit*, and whither shall I flee from thy presence? (*c*) *Matth.* 28. 19. Baptizing them in the name of the Father, and of the Son, and of the *Holy-Ghost.* (*d*) *Acts* 5. 3, 4. Why hath Satan filled thy heart to lye unto the *Holy-Ghost*? Thou hast not lyed unto men, but unto *God.* (*e*) 1 John. 5. 7. *These three are one.*

The

Queſt. *Q. What do you mean by the holy Catholick Church?*

Anſw. *A.* I mean by the holy Catholick (*or Univerſal*) Church all the people and ſervants of God throughout all ages, in the ſeveral parts and quarters of the World, united to one and the ſame Head, Jeſus Chriſt (*a*), quickned by one and the ſame Spirit (*b*), and imbracing one and the ſame Faith (*c*).

(*a*) *Eph.* 2. 20, 21. And are built upon the foundation of the Apoſtles and Prophets, *Jeſus Chriſt himſelf being the chief corner ſtone: In whom all the building* fitly framed together groweth unto an holy Temple in the Lord. *Col.* 1. 18. *He is the head of the body the Church.* (*b*) *Eph.* 4. 4. *There is one Body and one Spirit.* (*c*) *Eph.* 4. 5. *One Faith, and one Baptiſm.*

Q. What do you underſtand by the viſible and inviſible Church?

A. The Viſible Church are thoſe, who do openly profeſs the true Religion, together with the Children that deſcend from ſuch Parents, or from one of them: the Inviſible Church are thoſe who do heartily and ſincerely imbrace the ſame true Religion, which they do pro-

profess, giving up themselves intirely to the Obedience of Faith.

Q. Why are they called Invisible?

A. Because we cannot certainly discern them who they are.

1 Cor. 2. 11. *For what man knoweth the things of a man,* save the Spirit of a man which is in him?

Q. What do you mean by the Church Militant and Triumphant?

A. The Church Militant are the people and servants of God here upon Earth, wrestling and combating with many and various Enemies (*a*). The Church Triumphant are the faithful servants of God, who by the gracious assistance and strength of Jesus Christ their Leader and Captain of their Salvation have conquered all their Enemies, and are now triumphing in Heaven (*b*).

(*a*) *Eph.* 6. 12, 13. For we *wrestle* not against *flesh and blood,* but against *Principalities, &c.* Wherefore *take unto you the whole Armour of God, &c.* (*b*) *Heb.* 12, 23. And to the *Spirits of just men made perfect. Rev.* 7. 9, 10. After this I beheld, and lo, a great multitude, which no man could number, of all Nations, and Kindreds, and People, and Tongues *stood before the Throne, and before the Lamb, cloathed with white Robes, and Palms in their hands;* And *cryed with a loud voice, saying, Salvation to our God, which sitteth upon the Throne, and unto the Lamb.*

Q. *Will*

Q. *Will the Enemies of Gods Church be ever able to overthrow it?*

A. No, It hath continued hitherto notwithstanding all oppositions, and it will continue in a constant succession of its members to the end of the World.

Matth. 16. 18. *The Gates of Hell shall not prevail against it.* *Matth.* 28. 20. *Lo, I am with you always, even unto the end of the World.*

[*The Communion of Saints.*]

Queſt. Q. *With whom do the Saints injoy Communion?*

Anſw. *A.* The Saints do especially injoy Communion with God the Father, Son, and Holy-Ghost (*a*), and with one another (*b*).

(*a*) 1 *John* 1. 3. Truly, *our fellowship is with the Father, and with his Son Jesus Christ.* 2 *Cor.* 13. 14. The grace of the Lord Jesus Christ Christ, and the love of God, and *the Communion of the Holy-Ghost* be with you all. (*b*) 1 *John* 1. 3. That which we have seen and heard, declare we unto you, *that ye also may have fellowship with us.*

Q. *What doth the Communion or Fellowship which the Saints have with God, include or carry with it?*

A. 1. Com-

A. 1. Conformity or likeneſs (*a*). 2. Peace and Union (*b*). 3. Mutual intereſt and right one in another (*c*). 4. Mutual converſe and correſpondence; God communicates his Grace to the Soul, and the Soul returns the fruits of it to him (*d*).

(*a*) Pſal. 4. 3. *The Lord hath ſet apart him that is godly for himſelf.* 2 Cor. 6. 14. *For what fellowſhip hath Righteouſneſs with Unrighteouſneſs, and what Communion hath light with darkneſs.* (*b*) Amos 3. 3. *Can two walk together except they be agreed?* (*c*) Cant. 2. 16. *My beloved is mine and I am his.* Iſa. 54. 5. *Thy Maker is thy Husband.* 2 Cor. 6. 16. *I will dwell in them and walk in them; and I will be their God, and they ſhall be my people.* (*d*) *Cant.* 4. 16. Awake O North wind, and come thou South, *blow upon my Garden*, that the Spices thereof may flow out. *Let my beloved come into his Garden and eat his pleaſant fruits.* *Iſa.* 61. 3. That they might be called trees of righteouſneſs, *the planting of the Lord, that he might be glorified.* 1 *Per.* 2. 9. But ye are a choſen Generation, a peculiar people, *that ye may ſhew forth the praiſe of him who hath called you out of darkneſs into his marvellous light.*

Q. How many ways do the Saints injoy Communion one with another?

A. In admoniſhing, councelling and comforting one another (*a*), in ſerving God together (*b*), in confeſſing their faults mutually, and praying one for another (*c*), in bearing one anothers burdens (*d*), in being good Examples

each to other (*e*), and charitably supplying one anothers wants.

(*a*) *Luke* 22. 32. And when thou art Converted *strengthen thy Brethren.* *Levit.* 19. 17. Thou shalt not hate thy Brother in thine heart, *thou shalt in any wise rebuke thy Neighbour, and not suffer sin upon him.* *Rom.* 1. 11, 12. For I long to see you *that I may impart unto you some spiritual gift, to the end you may be established, that I may be comforted together with you by the mutual Faith both of you and me.* 1 *Thess.* 5. 11, 14. Wherefore *Comfort your selves together, and edify one another,* even as also you do. *Heb.* 3. 13. *Exhort one another daily,* while it is called to day, &c. (*b*) *Acts* 2. 42, 46, 47. And *they continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread, and in prayers.* (*c*) James 5. 16. *Confess your faults one to another, and pray one for another.* (*d*) Rom. 12. 15. *Weep with them that weep.* Gal. 6. 2. *Bear ye one anothers burthens,* and so fulfil the Law of Christ. (*e*) *Phil.* 3. 17. Brethren, *be followers together of me, and mark them which walk so as ye have us for an example.* 1 *Thess.* 1. 7. So that ye *were Ensamples* to all that believe in *Macedonia* and *Achaia.* (*f*) *Acts* 11. 29, 30. Then the Disciples every man according to *his ability* determined to *send relief unto the Brethren* which dwelt in *Judea.* Which also they did, and sent it to the Elders by the hands of *Barnabas* and *Saul.* *Gal.* 6. 10. As we have therefore opportunity *let us do good unto all men, especially unto them who are of the houshold of Faith.*

[*The forgiveness of Sins.*]

Quest. Q. *What is meant by the Forgiveness of Sins.*

A. The

A. The taking off our obligation to the puniſhment due unto us for Sin through Jeſus Chriſt, who hath made a ſufficient compenſation and full ſatisfaction for the ſame. *Anſw.*

Rom. 8. 8. There is therefore now *no condemnation to them that are in Chriſt Jeſus.*

Q. *What is the deſert of every Sin?* Queſt.

A. The curſe of Almighty God (*a*), both here (*b*) and hereafter (*c*). *Anſw.*

(*a*) *Gal.* 3. 10. *Curſed* is every one that continueth not in *all things* that are written in the Book of the Law to do them. (*b*) *Deut.* 28. 15, 16, &c. *Curſed* ſhalt thou be in the *City*, and *Curſed* ſhalt thou be in the *Field*, &c. (*c*) *Matth.* 25. 41. Depart from me *ye curſed into everlaſting Fire.* *Rom.* 6. 23. For *the wages of ſin is death*, but the gift of God is *eternal* life.

Q. *May we expect forgiveneſs of our Sins without Repentance?* Queſt.

A. No, Forgiveneſs of Sins, and Repentance muſt go together. *Anſw.*

Luke 24. 47. And that *Repentance and remiſſion of ſins* ſhould be preached in his name among all Nations. *Acts* 5. 31. Him hath God exalted to be a Prince and a Savior, for to give *Repentance to Iſrael and forgiveneſs of Sins.*

Q. *Wherein doth true Repentance conſiſt?* Queſt.

A. In an unfeigned ſorrow for ſin paſt (*a*), and amendment of life for the time to come (*b*). *Anſw.*

(a) *Pſal.* 38. 4. For *mine Iniquities are gone over my head as an heavy burthen, they are too heavy for me.* *Matth.* 26. 75. And *Peter* remembred the words of Jeſus, which ſaid unto him, Before the Cock crow thou ſhalt deny me thrice. And he went out and *wept bitterly.* *Acts* 2. 37. They were *pricked to the heart*, and ſaid to *Peter* and to the reſt of the Apoſtles, *Men and Brethren what ſhall we do?* (b) *Rom.* 6. 16, 17, 18, 19. Being then made free from ſin, *ye became the Servants of Righteouſneſs.* 1 *Theſſ.* 1. 9. And how ye *turned to God* from Idols, *to ſerve the living and true God.*

Queſt. Q. *What is it to be juſtified?*

Anſw. A. To be juſtified, is to have our Sins pardoned (a), and our perſons accepted as righteous in and through Jeſus Chriſt?

(a) *Rom.* 3. 24, 25. Being *juſtified freely by his grace through the redemption that is in Jeſus Chriſt*, whom God hath ſet forth to be a propitiation through Faith in his blood, to declare his righteouſneſs *for the remiſſion of Sins* that are paſt through the forbearance of God. (b) *Rom.* 5. 19. *By the obedience of one ſhall many be made righteous.* 2 *Cor.* 5. 21. For he hath made him to be ſin for us, who knew no ſin, *that we might be made the Righteouſneſs of God in him.*

Queſt. Q. *What are the parts then of juſtification?*

Anſw. A. Two, Forgiveneſs and Acceptation.

Queſt. Q. *What is it to be ſanctified?*

Anſw. A. To be ſanctified is to be renewed after Gods own Image in knowledg (a), righteouſneſs, and true holineſs (b).

(*a*) *Col.* 3. 10. And have put on the new man which is *renewed in knowledge after the Image of him that created him.* (*b*) *Eph.* 4. 24. And that ye put on the *new man, which after God is created in righteousness and true holiness.*

Q. *What are the parts of Sanctification?* Quest.

A. Mortification (*a*), (or dying unto Sin) and vivification (*b*), or living unto righteousness. *Answ.*

(*a*) *Rom.* 6. 6, 11. Knowing this, that *our old man is crucified* with him that the *body of sin might be destroyed, that henceforth we should not serve Sin.* Likewise reckon ye also your selves to be *dead indeed unto sin.* (*b*) *Rom.* 6. 11, 13. But *alive unto God* through Jesus Christ our Lord. Yield your selves unto God, as those that are *alive from the dead.* Rom. 8. 1. *Who walk* not after the flesh, but *after the Spirit.*

Q. *What have you learnt further concerning Sanctification?* Quest.

A. That it is neither equal in all (*a*), nor in this life perfect in any (*b*), but growing up towards perfection (*c*). *Answ.*

(*a*) *Heb.* 5. 12, 13. For when for the time ye ought to be *Teachers*, ye have need that one teach you again which be the first Principles of the Oracles of God, and are become *such as have need of milk* and not of *strong meat.* For every one that useth milk is unskilful in the word of Righteousness, for *he is a babe.* &c. 1 *John* 2. 18. 12, 14. I write unto you *little Children*, &c. unto you *young men*, &c. unto you *Fathers*, &c. (*b*) 1 *John* 1. 8. *If we say we have no sin, we deceive our selves.* Heb. 12. 23. *And to the Spirits of just men made perfect.* 1 *Cor.* 13. 9, 10. For we know *in part*, and

we Prophesy in part, *But when that which is perfect is come, &c.* (c) 2 Cor. 7. 1. *Perfecting holiness in the fear of God.* Philip. 3. 12, 13, 14. Brethren, I count not my self to have apprehended, but *reaching forth unto those things which are before, I press toward the mark.*

Q. *Do we deserve forgiveness of sins, and eternal Salvation by our Repentance and Obedience?*

A. *No certainly,* God saveth us according to his mercy (a), and the riches of his Grace (b), and when we have done all that we can, we are unprofitable Servants(c).

(a) Tit. 3. 5. (b) Ephes. 1. 6. 7. (c) Luke 17. 10.

Q. *What is required to render a mans work meritorious, so as he may truly be said to deserve or merit thereby without any consideration of Grace and Favour.*

A. Tis required in order to the rendring of a mans work to be thus meritorious. 1. That it be his own. 2. That it be not due. 3. It must be compleat and perfect, or else twill need a Pardon. 4. It must be proportionable to the Reward.

Q. *Doth it appear from hence that whatsoever we can do, cannot merit eternal life at Gods hands?*

A. Yes,

A. Yes, In every of thoſe reſpects; For, 1. Faith (*a*), and Repentance (*b*) are Gods gifts; yea every good and perfect gift is from above (*c*). 2. We owe all that we have to God as we are his Creatures made and maintained by him (*d*). 3. There are Iniquities in our moſt holy things (*e*). 4. There is no proportion between our finite imperfect Services, and a glorious infinite Reward (*e*).

(*a*) *Eph.* 2. 8. For by grace are ye ſaved through *Faith, and that not of your ſelves, it is the gift of God.* Philip. 1. 29. *For unto you is given* not only *to believe on him, &c.* (*b*) *Acts* 5. 31. Him hath God exalted with his right hand, to be a Prince and a Saviour for *to give repentance* to *Iſrael*, and forgiveneſs of Sins. *Acts.* 11. 18. When they heard theſe things, they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles *granted Repentance* unto life. (*b*) *Jam.* 1. 17. 1 *Chron.* 29. 14. 16. *All things come of thee, and of thine own have we given thee. All this ſtore cometh of thine hand, and it is all thine own.* 2 *Cor.* 3. 5. *Not that we are ſufficient of our ſelves to think any thing, as of our ſelves; but our ſufficiency is of God.* (*d*) Prov. 16. 4. *The Lord hath made all things for himſelf.* Gen. 48. 15. *The God which fed me all my life long unto this day.* Luke 17. 7, 8, 9, 10. *Doth he thank that Servant, becauſe he did the things that were commanded him? I trow not. So likewiſe ye, when ye ſhall have done all theſe things, which are commanded you, ſay we are unprofitable Servants: We have done that which was our duty to do.* (*e*) *Exod.* 28. 36, 37, 38. And thou ſhalt make a plate of pure Gold, and grave upon it like the ingravenings of a Signet, Holineſs to the

Lord. And it shall be upon *Aron's* forehead, that *Aron* may bear *the iniquity of the Holy things* which the Children of *Israel* shall hallow in *all their holy gifts*, and it shall be always upon his forehead *that they may be accepted before the Lord.* (*f*) *Mat.* 19. 29. And every one that hath forsaken houses or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for my names sake, *shall receive an hundred fold, and shall inherit eternal life.* *Rom.* 8. 18. For I reckon, that the sufferings of this present time, *are not worthy to be compared with* the glory which shall be revealed in us.

[*The Resurrection of the Body.*] *And the life Everlasting.*

Queſt. *Q. Is it certain, that all men muſt dye?*

Anſw. *A. Yes,* 'tis appointed for all men once to dye. *Heb.* 9. 27.

Queſt. *Q. What ſhould we learn from hence?*

Anſw. *A.* To know how frail we are (*a*), to conſider our latter end (*b*), and to number our days that we may apply our hearts unto Wiſdom (*c*), to work while it is day, ſeeing the night cometh, when no man can work (*d*).

(*a*) *Pſal.* 39. 4. (*b*) *Deut.* 32. 29. (*c*) *Pſal.* 90. 12. (*d*) *John* 9. 4.

Q. *Whe*

Q. *When men dye, what doth become of their bodies?* Quest.

A. Their Bodies do return to dust (*d*), and see corruption (*b*). Answ.

(*a*) *Gen.* 3. 19. In the sweat of thy face shalt thou eat bread, *till thou return unto the ground*; for out of it wast thou taken: for dust thou art, and *unto dust shalt thou return.* (*b*) *Acts* 13. 36. For *David* after he had served his own generation by the will of God, *fell on sleep, and was laid unto his Fathers and saw corruption.* Quest.

Q. *What becomes of the souls of men when they depart hence?* Quest.

A. The Souls of the godly are then made perfectly holy (*a*), and received to the immediate enjoyment of God (*b*), together with an innumerable company of glorious Angels (*b*), in the Kingdom of Heaven (*d*). The Souls of the wicked are cast into Hell (*e*), where they must suffer the vengeance of eternal Fire (*f*), prepared for the Devil and his Angels (*g*). Answ.

(*a*) And to the Spirits of *just men made perfect.* (*b*) *Luke* 23. 32. To day shalt thou be with me in *Paradise.* 2 *Cor.* 5. 8. Willing rather *to be absent from the Body and to be present with the Lord.* *Phil.* 1. 23. Having a desire *to depart, and to be with Christ.* (*c*) *Heb.* 12. 22. *To an innumerable Company of Angels.* (*d*) 2 *Cor.* 5. 1. For we know, that if our earthly house of this Tabernacle were dissolved, *we have a building of God, an house not made with hands, eternal in the Heavens.* (*e*) 1 *Pet.* 3. 19. By which also he went and preached unto the *Spirits* Quest. Answ.

Spirits in Prison: which sometime were disobedient, when once the long suffering of God waited in the days of Noah. (f) Jude 7. Even as Sodom and Gomorrha, and the Cities about them, in like manner giving themselves over to Fornication, and going after strange flesh, are set forth for an Example, suffering the vengeance of eternal fire. (g) Matth. 25. 41. Everlasting fire prepared for the Devil and his Angels.

Queſt. Q. *Shall the bodies of all men both the godly and the wicked be raiſed again?*

Anſw. A. *Yes*, There ſhall be a Reſurrection of the dead, both of the juſt and unjuſt (a). All that are in the Graves ſhall come forth; they that have done good, unto the Reſurrection of Life, and they that have done evil, unto the Reſurrection of Damnation (b).

(a) Acts 24. 15. (b) John 5. 28, 29.

Queſt. Q. *When ſhall this Reſurrection be?*

Anſw. A. At the laſt day.

John 11. 24. I know that he ſhall riſe again in the Reſurrection at the laſt day.

Queſt. Q. *What will immediately follow upon the Reſurrection?*

Anſw. A. The general and final judgment of Angels (a) and Men (b).

(a) Jude 6. And the Angels which kept not their firſt Eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs unto the Judgment of the great day. (b) Rom. 14. 10. We

we shall all stand before the Judgment-seat of Christ.

Q. *What doth the Scripture declare to us concerning the godly at the day of Judgment?* Quest.

A. That (their bodies being then raised up in Glory (*a*), and united again to their Souls (*b*), they shall be openly owned and acquitted by Jesus Christ (*c*), set on his Right-hand (*d*), joyn with him in judgment on all wicked Men and Angels (*e*), be for ever freed from all sin (*f*) and sorrow (*g*), filled with unconceivable Joy (*h*), and made perfectly blessed (*i*), in the immediate (*k*) full (*l*) and everlasting Enjoyment of God (*m*). Answ.

(*a*) 1 *Cor.* 15. 43. It is sown in dishonour, it is raised in glory. *Philip.* 3. 21. *Who shall change our vile body, that it may be fashioned like unto his glorious body.* (*b*) *Job.* 19. 26, 27. And though after my Skin worms destroy this body, *Yet in my flesh shall I see God: whom I shall see for my self, and mine eyes shall behold, and not another,* though my reins be consumed within me. (*c*) *Matth.* 10. 32. Whosoever therefore shall confess me before men, *him will I confess also before my Father* which is in Heaven. *Matth.* 25. 34. *Come ye blessed of my Father, &c.* Acts 3. 19. *—that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.* (*d*) *Matth.* 25. 32. *And he shall set the Sheep on his right hand.* (*e*) 1 *Cor.* 6. 2, 3. Do ye not know that *the Saints shall judge the world?* Know not that *we shall judge the world?* Know ye not that *we shall judge Angels?*

Angels ? (f) Eph. 5. 27. That he might present it to himself a Glorious Church, not having spot, wrinckle or any such thing. (g) Rev. 21. 4. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. (h) Psal. 16. 11. In thy presence is fulness of Joy. Matth. 24. 21. Enter thou into the Joy of thy Lord. 1 Cor. 2. 9. Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. (i) Matth. 25. 34. Come ye blessed of my Father. (k) 1 Cor. 13. 12. For now we see through a glass darkly; but then face to face. (l) Psal. 17. 15. I shall be satisfied, when I awake, with thy likeness. 1 Cor. 13. 12. Now I know in part, but then shall I know even as also I am known. (m) 1 Thess. 4. 12. And so shall we ever be with the Lord.

Q. *What is the difference between Natural, Spiritual, and Eternal (or everlasting) Life ?*

A. Natural life consists in the union between the Soul and the Body (a). Spiritual Life in the union between the Soul and God (b). Eternal Life in the perfect happiness both of Soul and Body in the full (c) and immediate (d) enjoyment of God for ever (e).

(a) Gen. 2. 7. And the Lord God formed man of the Dust of the ground, and breathed into his nostrils the breath of life, and man became a living Soul. (b) John 17. 21. 23. That they all may be one in us. I in them and thou in me, &c. (c) Psal. 16. 11. In thy presence is fulness of joy. (d) John 17. 24. Father, I will that they also whom thou hast given me be with me where I am, that they may behold my Glory. (e) Psalm 16. 11. At

At thy right hand there are pleasures *for evermore.*

Q. *Are there not likewise three kinds of Deaths?*

A. Yes. 1. Natural or corporeal death, which is the separation of the Soul from the body (*a*). 2. Spiritual death, which is the separation of the Soul from God; who only can quicken those that are dead in trespasses and sins (*b*), by putting into them his Spirit (*c*), which is the Spirit of Life (*d*). 3. Eternal death, which is the utter separation both of Soul and Body from Gods favourable presence to suffer the vengeance of Eternal Fire (*e*).

(*a*) *Gen.* 35. 18. And it came to pass, *as her Soul was in departing, for she dyed*, that she called his name *Ben-oni. Eccles.* 12. 7. Then shall the *Dust return to the earth*, as it was; and the *Spirit shall return unto God*, who gave it. (*b*) *Eph.* 2. 1. (*c*) *Ezek.* 36. 26. (*d*) *Rom.* 8. 2. (*e*) *Matth.* 10. 28. And fear not them which kill the Body, and are not able *to kill the Soul*; but rather fear him, which is able to *destroy both Soul and Body in Hell.*

Q. *What shall be the final portion of all ungodly Men?* Quest.

A. They shall be punished with everlasting separation from God, and most grievous torments of Soul and Body without intermission in Hell for ever. *Answ.*

2 *Thes.*

2 Thess. 1. 9. *Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his Power.* Matth. 25. 41. *Depart from me* ye cursed into *everlasting fire.* Mark 9. 43. 44. It is better for thee to enter into life maimed, than having two hands to go into *Hell*, into the fire that *never shall be quenched.* Where their worm *dieth not*, and the fire is not *quenched.*

Q. *Why is it that the damned must suffer in Hell for ever?*

A. Because being finite Creatures they can never make full satisfaction to Gods infinite Justice.

Q. *Will not God have mercy upon poor ignorant people?*

A. They shall be destroyed for lack of knowledg (*a*). He that made them will not have mercy upon them, and he that formed them will shew them no favour (*b*). Christ will come in flaming fire to render vengeance on them that know not God (*c*).

(*a*) Hos. 4. 6. (*b*) Isa. 27. 11. (*c*) 2 Thes. 1. 8, 9.

THE

THE
Ten Commandments.

Queſt.

WHich be the ten Commandments?

Anſw.

1. Thou ſhalt have none other Gods before me. 2. Thou ſhalt not make unto thee any graven Image, &c. 3. Thou ſhalt not take the name of the Lord thy God in vain, &c. 4. Remember the Sabbath day to keep it holy, &c. 5. Honour thy Father and thy Mother, &c. 6. Thou ſhalt not kill. 7. Thou ſhalt not commit Adultery. 8. Thou ſhalt not ſteal. 9. Thou ſhalt not bear falſe witneſs againſt thy Neighbour. 10. Thou ſhalt not covet, &c.

Q. *Whereon were the ten Commandments written?*

A. Upon two Tables of ſtone by the finger of God.

Deut. 9. 10. And the Lord delivered unto me two

two Tables of Stone written with the finger of God and on them was written according to all the words which the Lord spake with you in the Mount, out of the midst of the fire in the day of the Assembly.

Q. *What rules are there to be observed, in order to our right understanding of these Commandments?*

A. These four especially. 1. That every Commandment both forbiddeth evil, and requireth the contrary good. 2. That every Commandment respecteth not only our words and actions, but our thoughts also, and our affections. 3. That the Duties commanded are not to be done always or at all times: but what is absolutely forbidden must be always left undone. *Or*, Every negative Commandment doth bind always, and unto all times: Every affirmative doth bind always but not unto all times. 4. Every general expressed in each Commandment includes all the particular kinds thereof, and all irregularities tending thereunto.

Q. *How many are the Commandments of the first Table?*

A. Four; which do immediately respect God: the other Commandments which are the second Table, do more especially respect our Neighbour.

Q. *How*

Q. *How are the Commandments of the first Table distinguished one from the other?*

A. The first Commandment respects the object of worship, the Second the means, the Third the manner, and the Fourth the time.

Q. *Proceed now to tell me what is the main and general scope and import of each of these Commandments, together with some texts of Scripture that respect the principal Duties therein required. And first of all, what is it that the first Commandment doth require of us?*

A. That we own and worship the only true God.

Deut. 26. 17. Thou hast avouched the Lord this day to be thy God, to walk in his ways and to keep his Statutes. *Psal.* 95. 6, 7. O come, let us worship and bow down, let us kneel before the Lord our Maker, for he is our God, and we are the people of his Pasture, and Sheep of his hand. *Matth.* 4. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve.

Q. *What doth the Second Commandment require?*

A. That we worship this true God according to his own appointment, (*a*) and not by Images (*b*) or any of mens own superstitious Inventions. (*c*)

(a) Deut. 4. 2. Ye shall not add unto the word which I command you, neither shall you diminish ought from it. Matth. 15. 9. In vain do they worship me, teaching for Doctrines the Commandments of men. Col. 2. 20, 21, 22, 23. Why as though living in the World are ye subject unto Ordinances (touch not, taste not, handle not, &c.) after the Commandements and Doctrines of men, which things have indeed a shew of Wisdom in Will-Worship and humility and neglecting of the body, &c.

(b) Exod. 32. 7, 8. Go get thee down, for thy people which thou broughtest out of the land of Egypt have corrupted themselves, they have turned aside quickly out of the way, which I commanded them, they have made a molten Calf and have worshipped it, and have sacrificed thereunto. Deut. 4. 15, 16. Take ye therefore good heed unto your selves, for you saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire) lest ye corrupt your selves, and make you a graven Image, the similitude of any figure, &c.

(c) Psal. 106. 39. Thus were they defiled with their own works, and went a Whoring with their own inventions.

Q. *What doth the Third Commandment require?*

A. That we make use of Gods great and glorious name, Titles and Ordinances with a holy fear and reverence.

Psal. 99. 3. Let them praise thy great and terrible name, for it is holy. Psal. 68. 4. Sing unto God, sing praises unto his name, extol him that rideth upon the Heavens by his name JAH, and rejoyce before him. Levit. 19. 12. Ye shall not swear by my name falsly, neither shalt thou profane the name of thy God, I am the Lord. Matth. 5. 34. &c. But I say unto you, Swear not at all, neither by Heaven &c. neither shalt thou swear by thy head, because thou canst

not

not make one hair white or black, but let the communication be yea yea, nay nay; for whatsoever is more then these, cometh of evil. James 5. 12. *But above all things my Brethren swear not, neither by Heaven, neither by the Earth, neither by any other oath: but let your yea be yea, and your nay nay, lest ye fall into condemnation.* Eccles. 9. 2. *As is the good, so is the Sinner; and he that sweareth, as he that feareth an Oath.*

Q. *What doth the fourth Commandment require?*

A. The observing of a sacred or holy Rest one day in seven, which from the beginning of the World to our Saviours Resurrection was the last day of the week, but hath since been, and continues to be the first day of the week, or the Lords Day, which is the Christian Sabbath.

Levit. 23. 3. Six days shall work be done: *but the seventh day is the Sabbath of rest, an holy Convocation, ye shall do no work therein, it is the Sabbath of the Lord in all your dwellings.* John 20. 19, 26. *Then the same day at evening being the first day of the week, when the doors were shut where the Disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And after eight days again his Disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.* Acts 20. 7. *And upon the first day of the week, when the Disciples came together to break bread, Paul preached unto them.* 1 Cor. 16. 2. *Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gathering when I come.* Rev. 1. 10. *I was in the Spirit on the Lords day.*

Q. *What doth the fifth Commandment require?*

A. That we carefully perform all the duties of our several Relations.

Eph. 5. 21. *Submitting your selves one to another in the fear of God.* Rom. 12. 10. *Be kindly affectionate one towards another with brotherly love, in honour preferring one another.*

Q. *Who are meant by* Father *and* Mother *in the fifth Commandment?*

A. By *Father* and *Mother* we are here to understand, 1. Our natural Parents (*a*). 2. Such as are over us in place of authority, either in a Family (*b*), or Church (*c*), or Commonwealth (*d*). 3. Superiours in gifts (*e*). 4. Superiours in age (*f*).

(*a*) Prov. 23. 25. *Thy Father and thy Mother shall be glad, and she that bare thee shall rejoyce.* (*b*) 2 *Kings* 5. 13. His servants came near and spake unto him, *My Father*, if the Prophet had bid thee do some great thing, would'st thou not have done it? (2) 2 Kings 2. 12. *My Father, my Father*, the Chariot of *Israel* and the Horsmen thereof. *Gal.* 4. 19. *My little Children of whom I travel in birth, &c.* (*d*) *Isa.* 42. 23. Kings shall be thy nursing *Fathers*, and Queens thy nursing *Mothers*. (*e*) *Gen.* 4. 21. *Jubal* the *Father* of such as handle the Harp and the Organ. *Gen.* 45. 8. He hath made me a *Father* to *Pharaoh*. (*f*) 1 *Tim.* 5. 1, 2. Rebuke not an Elder but intreat him as a *Father*, and the young men as Brethren. The elder women as *Mothers*, the younger as Sisters with all purity. *Levit.* 19. 32. Thou shalt *rise up before the hoary head*, and

nour the face of the old man, and fear thy God, I am the Lord.

Q. What are the relative Duties (expressly mentioned in Scripture) Of Husbands and Wives, Parents and Children, Masters and Servants, Magistrates and Subjects, Ministers and People? And first of all, What are the Duties of Husbands to their Wives?

A. 1. To love and delight in them (*a*). 2. To dwell with them and be respectful of them (*b*). 3. To be true and faithful to them (*c*).

(*a*) Ephes. 5. 25, 28. *Husbands love your wives,* even as Christ also loved the Church. So ought men *to love their wives as their own bodies; he that loveth his wife loveth himself.* Col. 3. 19. *Husbands love your wives and be not bitter against them.* Ezek. 24. 16. Son of Man, behold I take away *the desire of thine eyes* with a stroke. Prov. 5. 18, 19. *Rejoyce with the wife of thy youth,* &c. (*b*) 1 Pet. 3. 7. Likewise ye Husbands *dwell with them according to knowledg, giving honour unto the wife, as unto the weaker vessel,* and as being heirs together of the grace of Life, that your Prayers be not hindred. (*c*) Mal. 2. 14. The Lord hath been witness between thee and the Wife of thy youth, *against whom thou hast dealt treacherously; yet is she thy Companion and the Wife of thy Covenant.*

Q. What are the Duties of Wives to their Husbands?

A. Love (*a*). 2. Helping, and assisting

sisting them in their affairs (b). 3. Fidelity (c). 4. Subjection and Reverence (d).

(a) Tit. 2. 4. *To love their Husbands.* (b) Gen. 2. 18. *It is not good that the man should be alone, I will make an help meet for him.* Prov. 31. 11, 12, 27. *She looketh well to the ways of her household, and eateth not the bread of Idleness. The heart of her Husband doth safely trust in her, she will do him good and not evil all the days of her life.* 1 Tim. 3. 11. *Faithful in all things.* (d) Eph. 5. 22, 23, 24. *Wives submit your selves unto your own Husbands as unto the Lord:* For the Husband is the head of the Wife, even as Christ is the head of the Church. Therefore *as the Church is subject unto Christ, so let the Wives be to their own Husbands in every thing.* 1 Pet. 3. 4, 5, 6. Whose adorning let it not be that outward adorning of plaiting the Hair, &c. but the ornament of a meek and a quiet spirit, which is in the sight of God of great price. For after this manner in old time the holy women, who trusted in God, adorned themselves, *being in subjection unto their own Husbands; even as* Sarah *obeyed* Abraham *calling him Lord; whose Daughters ye are as long as ye do well,* &c. Eph. 5. 33. *Let the Wife see that she reverence her Husband.*

Q. What are the duties of Parents to their Children?

A. 1. Tender love and mildness (a). 2. Educating of them in the knowledg and Ways of God (b). 3. Praying for them (c). 4. Correcting of them, when there is need; and keeping them in subjection with all gravity (d). 5. Providing for their comfortable

fortable Settlement and Maintenance (*e*).

(*a*) Tit. 2. 4. *To love their Children.* Col. 3. 21. *Fathers provoke not your Children to anger, lest they be discouraged.* (*b*) Gen. 18. 19. For I know *Abraham*, that he will *command his Children, &c.* Deut. 6. 7. *And thou shalt teach them diligently unto thy Children, &c.* Prov. 22. 6. *Train up a Child in the way he should go, &c.* Eph. 6. 4. *Bring them up in the nurture and admonition of the Lord.* (*c*) 1 Chron. 29. 19. *And give unto* Solomon *my Son a perfect heart to keep thy Commandments, &c.* Gen. 17. 18. And *Abraham* said unto God, *O that Ishmael might live before thee!* Job 1. 5. *He offered burnt offerings according to the number of them all.* (*d*) Prov. 13. 24. *He that spareth the rod, hateth his Son: but he that loveth him chasteneth him betimes.* Prov. 19. 18. *Chasten thy Son while there is hope, and let not thy Soul spare for his crying.* Prov. 29. 15. 17. *The rod and reproof give wisdom but a Child left to himself bringeth his Mother to shame.* 1 Kings 1. 5, 6. Then *Adonijah* the Son of *Haggith* exalted himself, saying, I will be King: and he prepared him Chariots and Horsemen, and fifty men to run before him. *And his Father had not displeased him at any time in saying why hast thou done so?* 1 Tim. 3. 4. *One that ruleth well his own house, having his Children in subjection with all gravity.* (*e*) Gen. 24. *Abraham* sent his Servant *to take a Wife for his Son* Isaac. Gen. 30. 29, 30. Thou knowest how I have served thee and how thy cattel was with me. For it was little which thou hadst before I came, and it is now increased unto a multitude; and the Lord hath blessed thee since my coming; *and now when shall I provide for mine own house also?*

Q. What are the Duties of Children to their Parents?

A. 1. Inward honour and Reverence

rence (a). 2. Outward Reverence in Speech and behaviour (b). 3. A ready observing of their good instructions and lawful Commands (c). 4. A meek and patient bearing of their Reproofs and Corrections (d). 5. Providing for their comfortable maintenance, if they want and their Children can relieve them (e). 6. Covering their weaknesse, and bearing with the Infirmities of their age (f).

(a) Levit. 19. 3. *Ye shall fear every man his Mother and his Father.* Deut. 27. 16. Cursed be he, *that setteth light by his Father or Mother.* Mal. 1. 6. *A Son honoureth his Father,* &c. (b) 1. *Kings*, 2. 19. *Bathsheba* went unto King *Solomon* to speak unto him for *Adonijah*, and *the King rose up to meet her and bowed himself unto her.* Prov. 31. 28. *Her children rise up and call her blessed.* Exod. 21. 15. *He that smiteth his Father or his Mother*, shall surely be put to death. Prov. 30. 17. *The eye that mocketh at his Father, and despiseth to obey his Mother*, the Ravens of the Vally shall pick it out and the young Eagles shall eat it. *Ephes.* 6. 1. *Children obey your Parents in the Lord, for this is right. Philip.* 2. 22. But ye know the proof of him, that *as a Son with the Father, he hath served with me* in the Gospel. *Mal.* 3. 17. I will spare them as a man spareth *his own Son, that serveth him.* (d) *Deut.* 21. 18, 19, 20, 21. If a man have a stubborn and rebellious Son, which will not obey the voice of his Father, or the voice of his Mother, and *that when they have chastened him, will not harken unto them.* Then shall his Father and his Mother lay hold on him, and bring him unto the Elders of his City, and unto the gate of his Place. And they shall say unto the Elders of his City, *this our Son is stubborn and rebellious, he will*

will not obey our Voice, he is a Glutton and a Drunkard. And all the men of his City *shall stone him with Stones that he dye*; so shalt thou put evil away from among you, and all *Israel* shall hear and fear. 1 *Sam.* 2. 23, 24, 25. And he said unto them, *why did ye such things? for I hear of your evil dealings by all this people. Nay my Sons, for it is no good report that I hear,* ye make the Lords people to transgress. If one man sin against another, the Judg shall judg him: but if a man sin against the Lord, who shall intreat for him? *Notwithstanding they hearkned not unto the voice of their Father, because the Lord would slay them.* Heb. 12. 9. We have had Fathers of our flesh, *which corrected us and we gave them reverence.* (e) Gen. 47. 12. *And* Joseph *nourished his Father and his Brethren, and all his Fathers houshold with bread.* Ruth. 4. 15. He shall be unto thee a Restorer of thy life, and a *nourisher of thine old age.* 1 Tim. 5. 4. *Let them learn first to shew piety at home, and to requite their Parents; for that is good and acceptable before God.* John, 19. 26, 27. When Jesus therefore saw his Mother and the Disciples standing by whom he loved, he saith unto his Mother Woman behold thy Son; then saith he to the Disciple, behold thy mother, *and from that hour that Disciple took her unto his own home.* (f) Gen. 9. 23. *And* Shem *and* Japhet *took a Garment and laid it upon both their Shoulders, and went backward, and covered the nakedness of their Father.* Prov. 23. 22. *Hearken unto thy Father that begat thee, and despise not thy Mother when she is old.*

Q. *What are the Duties of Masters to their Servants?*

A. Gentleness and Mercy (g) 2. Ingaging them to serve God. (h) 3. Making convenient provision for them and paying them faithfully their Wages. (i)

(e) *Exod.* 1. 13, 14. And the Egyptians made the

Children

Children of *Israel to serve with rigor, and they made their lives bitter with hard bondage: all their service wherein they made them serve, was with rigor.* Exod. 3. 7. I have surely seen the affliction of my people which are in Egypt, *and have heard their cry by reason of their Task masters, for I know their sorrows.* Ephes. 6. 9. *And ye Masters, forbear threatning, knowing that your Master also is in Heaven, neither is there respect of persons with him.* (b) Gen. 18. 19. For I know *Abraham*, that he will command his Children, *and his houshold after him, and they shall keep the way of the Lord.* Josh. 24. 15. *As for me and my house, we will serve the Lord.* (c) Prov. 27. 27. *For thy food, and for the food of thine household.* Deut. 24. 14, 15. *Thou shalt not oppress an hired Servant, at his day, thou shalt give him his hire,* lest he cry against thee unto the Lord, and it be sin unto thee. Col. 4. 1. *Masters give unto your Servants that which is just and equal;* knowing that ye also have a Master in Heaven. Jam. 5. 4. Behold *the hire of the Labourers which have reaped down your fields, which is of you kept back by fraud, cryeth;* and the cryes of them which have reaped are entred into the ears of the Lord of Sabboth.

Q. What are the Duties of Servants to their masters?

A. 1. Honour (a). 2. Obedience (b). 3. Faithfulness (c). 4. Meekness (d).

(a) *Mal.* 1. 6. A Son honoureth his Father, and *a Servant his Master:* if then I be a Father, where is mine honour? and *if I be a Master, where is my fear? Job* 19. 16. I called *my Servant and he gave me no Answer.* 1 *Tim.* 6. 1, 2. Let as many Servants as are under the yoak, *count their own Masters worthy of all honour,* that the name of God and his Doctrine be not blasphemed. *And they that have believing Masters, let them not despise them, because they are Brethren:* but rather do them service, *&c.* (b) Eph. 6. 5. *Servants be obedient to them that are your Masters according to the flesh* with

with fear and trembling, in singleness of your heart as unto Christ. Matth. 8. 9. I say to this man, *Go, and he goeth*; and to another *Come and he cometh*; *and to my Servant, do this and he doth it.* Tit. 2. 9, 10. Exhort Servants to be *obedient unto their own Masters, and to please them well in all things.* (c) Eph. 6. 6. —*Not with eye-service, as men-pleasers but as the Servants of Christ, doing the will of God from the heart with good will doing Service as to the Lord, and not to men.* Col. 3. 22. —*In singleness of heart, fearing God; and whatsoever ye do, do it heartily, as to the Lord and not unto men*; knowing that of the Lord ye shall receive the reward of the Inheritance, for ye serve the Lord Christ. Gen. 24. 33. And there was set meat before him to eat; *but he said, I will not eat until I have told mine Errand.* Tit. 2. 10. *not purloining, but shewing all good fidelity.* (d) Tit. 2. 9. *Not Answering again*, or not gainsaying. 1 Per. 2. 18, 19. *Servants be subject to your Masters with all fear*, not only to the good and gentle, *but also to the froward*: for this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully.

Q. What is the Duty of Magistrates to their Subjects?

A. To govern them Wisely (*a*), Impartially (*b*), Courageously (*c*), with Humility (*d*), Clemency (*e*) and Justice (*f*), in the fear of God (*g*), incouraging the good (*h*), and punishing the evil (*i*).

2 *Chron.* 1. 10. Give me now *Wisdom and knowledge* that I may go out and come in before this people: for who can judge this thy people that is so great? *Psa.* 78. 72. So he fed them according to the integrity of his heart, and *guided them by the skilfulness of his hands.* (b) *Levit.* 19. 15.

Ye shall do no Unrighteousness in Judgment: *thou shalt not respect the person of the poor, nor honour the person of the mighty:* but in righteousness shalt thou judge thy Neighbour. Deut. 1. 17. *Ye shall not respect persons in Judgment, but you shall hear the small as well as the great.* Exod. 23. 3. *Neither shalt thou countenance a poor man in his cause.* (c) Deut. 1. 17. *You shall not be affraid of the face of man, for the judgment is Gods.* Neh. 6. 11, 13. *Should such a man as I flie?* Therefore was he hired that I should be *affraid, &c.* Neh. 5. 7. *And I rebuked the Nobles, &c.* Neh. 13. 21. Then I testified against them, and said unto them, *Why lodge ye about the Walls? if ye do so again, I will lay hands on you.* From that time forth came they no more on the Sabbath. 2 *Chron.* 19. 11. *Deal courageously, and the Lord shall be with the Good.* (d) Deut. 17. 20. *That his heart be not lifted up above his Brethren.* (e) Prov. 20. 28. *Mercy and truth preserve the King: and his Throne is upholden by mercy.* (f) *Deut.* 16. 18, 19. Judges and Officers shalt thou make thee in all thy Gates, and they shall *judge the people with just Judgment. Thou shalt not wrest Judgment, neither take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous.* 1 *Sam.* 8. 3, 4. And his Sons walked not in his ways, but *turned aside after lucre and took bribes and perverted Judgment.* 1 Sam. 12. 3. *Behold here I am, witness against me, whom have I defrauded? Whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith?* and I will restore it you. And they said, *Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any mans hand.* Psal. 82. 3, 4. *Defend the poor and Fatherless, do Justice to the afflicted and needy; rid them out of the hand of the wicked.* (g) *Exod.* 18. 21. Moreover thou shalt provide out of all the people able men, *such as fear God,* men of truth hating covetousness, and place such over them, *&c.* 2 *Sam.* 23. 3. He that ruleth over men must be just, *Ruling in the fear of God.* Nehem. 5. 15. *But so did not I* (as former Governours) *because of the fear of God:* Psal. 72. 7.

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In his days all the righteous flourish. Rom. 13. 3. *Do that which is Good, and thou shalt have praise of the same.* Esth. 6. 3. *What honour and dignity hath been done unto* Mordecai *for this?* 1 Pet. 2. 14. —*For the praise of them that do well.* (*a*) 1 *Pet.* 2. 14. —— Unto Governours, as unto them that are sent by him *for the punishment of evil doers.* Psal. 101. 8. *I will early destroy all the wicked of the Land, that I may cut off all wicked doers from the City of the Lord.* *Prov.* 20. 8, 26. A King that sitteth in the Throne of Judgment, *scattereth away all evil with his eyes. A wise King scattereth the wicked, and bringeth the wheel over them.* *Rom.* 13. 4. But if thou do that which is evil, be affraid; for he beareth not the Sword in vain: for he is the Minister of God, *a Revenger to execute wrath upon him that doth evil.*

Q. *What are the Duties of Subjects to their Magistrates?*

A. 1. Honour (*a*). 2. Subjection (*b*). 3. Defence of them (*c*). 4. Praying for them (*d*). 5. Paying them tribute (*e*).

(*a*) 1 *Pet.* 2. 17. Fear God, *Honour the King.* 2 *Pet.* 2. 10. That walk after the flesh, and *despise Government*, Presumptious are they, self-willed, *they are not affraid to speak evil of Dignities.* 1 *Sam.* 10. 27. But *the Children of* Belial said, How shall this man save us? and *they despised him, and brought him no presents.* Exod. 22. 28. *Thou shalt not revile the Gods, nor curse the ruler of thy people.* Eccles. 10. 20. *Curse not the King, no not in thy thoughts, &c.* (*b*) Rom. 13. 1. 5. *Let every Soul be subject to the higher Powers, &c. Ye must needs be subject, not only for wrath but also for Conscience sake.* (*c*) 1 *Sam.* 26. 16. Ye are worthy to dye, because ye have not *kept your Master, the Lords anointed.* 2 Sam. 18. 3. *Thou shalt not go forth;* for if half of us dye, will they care for us? *but thou art worth ten thousand of us.* (*d*) 1 Sam.

10.

10. 24. And *Samuel* said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said *God save the King.* 1 Tim. 2. 1, 2. I exhort therefore, that first of all Supplications, Prayers, Intercessions, and and giving of thanks be made for all men: *For Kings, and for all that are in authority,* that we may lead a quiet and peaceable life in all godliness and honesty. (e) Matth. 22. 21. *Render unto Cesar the things that are Cesars.* Rom. 13. 6, 7. For this cause *pay you tribute* also, for they are Gods Ministers, attending continually upon this very thing. Render therefore to all their dues, *tribute to whom tribute is due, Custom to whom custom, &c.*

Q. *What are the duties of Ministers to their people?*

A. 1. Tender love, and earnest desires of their Salvation (a). 2. Diligent and faithful instructing and warning them (b). 3. Giving them a good Example (c). 4. Praying for them (d). 5. Blessing of them (e). 6. Comforting and incouraging those that do well (f). 7. Rebuking with Authority those that are obstinate (g).

(a) 1 Thess. 2. 7, 8. We were gentle among you *even as a Nurse cherisheth her Children*: So being *affectionately desirous of you* we were willing to have imparted unto you not the Gospel of God only, but also *our own Souls because ye were dear unto us.* 2 Cor. 12. 15. *I will very gladly spend and be spent for you,* though *the more abundantly I love you,* the less I be loved. Philip. 1. 8. For God is my Record, *how greatly I long after you all in the bowels of Jesus Christ.* 1 Thess. 2. 19, 20. For *what*

is our hope, or joy, or Crown of rejoycing? are not even ye in the presence of our Lord Jesus Christ at his coming? For *ye are our Glory and Joy.* 3 John *v.* 4. *I have no greater joy, than to hear that my Children walk in truth.* Jer. 13. 17. But if ye will not hear *my Soul shall weep in secret places for your pride. Philip.* 3. 8. For many walk of whom I have told you often, and *now tell you even weeping,* that they are the enemies of the Cross of Christ, &c. (*b*) 2 Tim. 4. 2. *Preach the word, be instant in season, out of season,* &c. 1 Thess. 2. 4. But as we were allowed of God to be put in trust with the Gospel, even so we speak, *not as pleasing men, but God which trieth our hearts.* 2 Cor. 4. 2. *Not handling the word of God deceitfully, but by manifestation of the truth commending our selves to every mans Conscience in the sight of God.* Jer. 6. 14. They have healed the hurt of the Daughter of my people, *slightly saying Peace, Peace, when there is no peace.* Ezek. 3. 17, 18, 19. Son of man, I have made thee a *Watchman* unto the house of *Israel;* therefore hear the word at my mouth, *and give them warning from me.* When I say unto the wicked, Thou shalt surely dye, and *thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life;* the same wicked man shall dye in his iniquity, but *his blood will I require at thine hand.* Yet *if thou warn the wicked,* and he turn not from his wickedness, nor from his wicked way, he shall dye in his iniquity, but *thou hast delivered thy Soul. Col.* 1. 28, 29. Whom we *preach, warning every man, and teaching every man* in all wisdom, that we may present *every man* perfect in Christ Jesus. (*c*) 1 Tim. 4. 12. Let no man *despise thy youth, but be thou an example of the Believers,* &c. Tit. 2. 7. *In all things shewing thy self a Patern of good works.* (*d*) Eph. 1. 16, 17. *Making mention of you in my Prayers,* that the God of our Lord Jesus Christ, the Father of Glory may give unto you the Spirit of Wisdom and Revelation in the knowledg of him. Col. 4. 12. —— *Always labouring fervently for you in prayers,* that ye may stand perfect and com-

complete in all the will of God. 2 *Thess.* 1. 11, 12. Wherefore also *we pray always for you*, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of Faith with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in him, &c. *Rom.* 1. 9. God is my witness, whom I serve with my Spirit in the Gospel of his Son, that *without ceasing I make mention of you always in my prayers.* (e) *Deut.* 10. 8. At that time the Lord separated the Tribe of *Levi*, to bear the Ark of the Covenant of the Lord, to minister unto him, and *to bless in his name* unto this day. 1 *Chron.* 23. 13. And *Aaron* was separated that he should sanctifiy the most holy things, he and his Sons for ever, to burn Incense before the Lord, to minister unto him, and *to bless in his name for ever.* (f) *Col.* 4. 7. All my state shall *Tychicus* declare unto you, who is a beloved Brother and *faithful Minister* and Fellow-servant in the Lord: whom I have sent unto you for the same purpose, that he might know your estate, and *comfort your hearts.* 1 *Cor.* 14. 3. But he that prophesieth, speaketh unto men to edification, and exhortation, and *Comfort.* 1 *Thess.* 3. 2. And sent *Timotheus* our Brother and *Minister of God*, and our Fellow-Labourer in the Gospel of Christ, to establish you, and *to comfort you concerning your Faith.* 2 *Cor.* 13. 11. Be perfect, *be of good comfort, be of one mind.* Heb. 10. 23, 35, 37. *Let us hold fast the profession of our faith without wavering (for he is faithful that promised) Cast not away therefore your Confidence, which hath great recompence of Reward. For yet a little while; and he that shall come will come and will not tarry.* (g) *Isa.* 50. 7, 8, 9. For the Lord God will help me, therefore shall I not be confounded: *therefore have I set my face like a Flint, and I know that I shall not be ashamed.* Jer. 1. 7, 8, 17, 18. *Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces, for I am with thee to deliver thee saith the Lord.* Ezek. 3. 7, 8, 9. *Fear them not, neither be dismaid at their looks, though they be a rebellious house.*

house. Tit. 2. 15. *Rebuke with all Authority, let no man despise thee.*

Q. *What are the duties of people to their Minister?*

A. 1. Esteem and Love (*a*) 2. Submission (*b*). 3. Imitation of their graces (*c*). 4. Praying for them (*d*). 5. Communicating to them of their temporal things (*e*).

(*a*) *Thess.* 5. 12. 13. And we beseech you Brethren *to know them* which labour among you, and are over you in the Lord, and admonish you, and *to esteem them very highly in love for their works sake.* Luke 10. 16. *He that despiseth you despiseth me.* Rom. 10. 5. *How beautiful are the feet of them* that preach the Gospel of Peace, and bring glad tidings of good things? Gal. 4. 14, 15. *Ye received me as an Angel of God, even as Christ Jesus.* I bear you record, that *if it had been possible, ye would have plucked out your own eyes, and have given them to me.* (*b*) *Heb.* 13. 17. *Obey them* that have the rule over you. and *submit your selves,* for they watch for your Souls as they that must give give acccount, that they may do it with joy and not with grief, for that is unprofitable for you. *Isa.* 50. 10. Who is he among you, that feareth the Lord, *that obeyeth the voice of his Servant.* 2 *Cor.* 7. 15. And his inward affection is more abundant toward you, whilst *he remembreth the Obedience of you all,* &c. *Philip.* 2. 12. Wherefore my Beloved, *as ye have always obeyed,* not as in my presence only, but now much more in my absence, &c. (*c*) *Philip.* 3. 17. Brethren, *be followers together of me,* and mark them which walk *so as ye have us for an Example.* 1 Cor. 11. 1. *Be ye followers of me, even as also I am of Christ. Philip.* 4. 9. Those things which ye have both learned and received, and heard, and *seen in me, do:* and the God of Peace shall be with you. *Heb.*

13, 7. Remember them which have the rule over you, which have ſpoken unto you the word of God: *whoſe faith follow*, conſidering the end of their Converſation. (*d*) *Eph.* 6. 18, 19. Praying always with all prayer and ſupplication in the Spirit, for all Saints; *And for me that utterance may be given unto me, that I may open my mouth boldly to make known the myſtery of the Goſpel.* Col. 4. 3. Withall praying alſo for us, &c. 2 *Theſſ.* 3. 1. Finally Brethren, *Pray for us, that the Word of the Lord may have free courſe and be Glorified.* (*e*) *Gal.* 6. 6. Let him that is taught in the word, *Communicate unto him that teacheth in all good things.* 1 *Tim.* 5. 7. Let the Elders that rule well, be counted worthy of *double* honour, eſpecially they who labour in the Word and Doctrine. *For the Labourer is worthy of his Reward.* 1 *Cor.* 9. 11, &c. If we have ſown unto you Spiritual things, *is it a great matter if we ſhall reap your carnal things?* &c.

Q. *What are the mutual Duties of Equals?*

A. 1. Love (*a*). 2. Honour (*b*). 3. Mutual help (*c*). 4. Rejoycing in each others good, and bearing one anothers griefs (*d*).

(*a*) *Pet.* 2, 17. *Love the Brotherhood.* Rom. 12. 10. *Be Kindly affectionate one towards another with brotherly love.* (*b*) Rom. 12. 10. *In honour preferring one another.* Philip. 2. 3, 4. *Let each eſteem other better than themſelves.* (*c*) 1 Cor. 10. 24. *Let no man ſeek his own, but every man anothers wealth.* Philip. 2. 4. *Look not every man on his own things, but every man alſo on the things of others.* (*d*) Rom. 12. 15, 16. *Rejoyce with them that do rejoyce, and weep with them that weep. Be of the ſame mind one towards another.* 1 Cor. 12. 26. *And whether one member ſuffer, all the members ſuffer with it: or one member be honoured, all the*

members

members rejoyce with it. Gal. 6. 2. *Bear ye one anothers burthens,* and ſo fulfil the Law of Chriſt.

Q. *What if any of our Relations fail of their duties to us, or act in contrariety thereunto; are we thereby excuſed from the performance of our Duties to them?*

A. No, in no wiſe. We muſt look carefully to it that we do our part notwithſtanding, even, for Conſcience ſake, in obedience to God, who indiſpenſably requireth the ſame of us.

Q. *What doth the Sixth Commandment require?*

A. That we carefully endeavour the preſervation of our own life (*a*), and the life of our Neighbour (*b*).

(*a*) *Eph.* 5. 28, 29. So ought men to *love* their Wives as *their own bodies.* He that loveth his Wife, loveth himſelf. For no man ever yet *hated his own fleſh; but nouriſheth and cheriſheth it,* even as the Lord the Church. *Acts* 16. 27, 28. And the keeper of the Priſon awaking out of his ſleep, and ſeeing the Priſon doors open, *he drew out his Sword and would have killed himſelf,* ſuppoſing that the Priſoners had been fled: but *Paul* crying with a loud voice, ſaying, *Do thy ſelf no harm,* for we are all here. (*b*) *Gen.* 9. 6. Whoſo *ſheddeth mans blood,* by man ſhall his blood be ſhed. *Gen.* 37. 21, 22. And *Ruben* heard of it, and he delivered him out of their hands, and ſaid, *Let us not kill him.* And *Ruben* ſaid unto them, *Shed no blood.* 1 *Kings* 1. 4. Now *Obadiah* feared the Lord greatly; for it was ſo, when *Jezabel* cut off

the Prophets of the Lord, that *Obadiah took an hundred Prophets and hid them, by fifty in a cave, and fed them with bread and water.*

Q. *Is it not lawful in some cases to take away the life of another?*

A. *Yes*, in case of necessary Defence (*a*), lawful War (*b*), and publick Justice (*c*).

(*a*) *Exod.* 22. 2. If a Thief be found breaking up, *and he smitten that he dye, there shall no blood be shed for him.* (*b*) *Jer.* 48. 10. Cursed be he, *that keepeth back his Sword from blood.* (*c*) *Gen.* 9. 6. Whoso sheddeth mans Blood, *by man shall his blood be shed.* *Numb.* 35. 31. Moreover, ye shall take no satisfaction for the life of a Murderer, which is guilty of death: *but he shall be surely put to death.*

Q. *What doth the Seventh Commandement require?*

A. All purity, (*a*) or Chastity in heart, (*b*) in speach and in behaviour.

(*a*) 1. Tim. 5. 1. 2. Rebuke not an Elder, but intreat him as a Father, and the younger men as Brethren: The elder women as mothers, the younger as Sisters *with all purity.* (*b*) Math. 5. 28. Whosoever looketh on a Woman to lust after her, *hath committed Adultery with her already in his heart.* Math. 15. 18. For *out of the heart proceed evil thoughts, Murders, Adultery, Fornications.* Col. 3. 5. Mortify therefore your members which are upon the earth, Fornication, uncleanness, *inordinate affection, evil concupiscence.* (*c*) *Eph.* 5. 3, 4 But fornication and all uncleanness or covetousness, *let it not be once named among you,* as becometh Saints; *neither filthiness, nor foolish talking nor jesting,* which are not convenient. Col. 4. 6. *Let the speech be alway with grace, seasoned with Salt.* (*d*) *Isa* 3. 16.

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Becauſe the Daughters of Zion are *haughty and walk with ſtretched forth necks and wanton eyes, walking and mincing as they go, and making a Tinckling with their feet.* 1. Tim. 2. 9. That Women adorn themſelves in *mod:ſt apparrel, with ſhamefac'tneſs and ſobriety.* 1 *Pet.* 3, 2. While they behold *your chaſt converſation* couplod with fear. Prov. 6. 32. *Whoſo committeth adultery with a Woman, lacketh underſtanding; he that doth it deſtroyeth his own Soul.* Heb. 13. 4. *Marriage is honourable in all, and the bed undefiled; but Whoremongers and Adulterers God will judg.*

Q. *What doth the Eighth Comandment require.*

A. That every man be carefull and laborious in a lawful calling, (*a*) and yet with due moderation, (*b*) and a comfortable injoyment of what he hath; (*c*) that he be true and juſt in all his ways and dealings, (*d*) and charitable according to his ability. (*e*)

(*a*) *Gen.* 2. 15. And the Lord God took the man, and *put him into the Garden of Eden to dreſs it and to keep it.* Gen 3. 19. *In the ſweat of thy face ſhalt thou eat bread,* till thou return to the ground. 2 *Theſ.* 3. 11. 12. For we hear that there are ſome, which *walk among you diſſorderly, working not at all,* but are buſy-bodies; now them that are ſuch we exhort and command by our Lord Jeſus Chriſt, that with quietneſs they *work and eat their own bread.* Prov. 27. 23, 24. *Be thou diligent to know the ſtate of thy Flocks, and look well to thy Herds,* for riches are not for ever. *Prov.* 10. 4. He becometh poor that dealeth with a *ſlack hand,* but the *hand of the diligent* maketh rich. *Prov.* 18. 9. He alſo that is *ſlothful in his work* is Brother to him that is a great Waſter. *Prov.* 24. 30. &c. I went by *the Feild of the Slothful* and by the Vineyeard of a man

void of understanding, and so it was all grown over with Thorns and Nettles had covered the face thereof, and the Stone-wall thereof was broken down, &c. *Yet a little sleep, a little slumber, a little folding of the hands to sleep:* So shall thy poverty come as one that travelleth, and thy want as an armed man. *Prov.* 28. 19. He that *tilleth his land*, shall have plenty of bread, but he that *followeth after vain persons*, shall have poverty enough. *Prov.* 21. 17. He that *loveth pleasure*, shall be a poor man; he that *loveth Wine and Oyl*, shall not be rich. *Prov.* 23. 20, 21. *Be not among Wine-bibbers, among riotous Eaters of Flesh, for the Drunkard and the Glutton shall come to poverty and drowsiness shall cloath a man with rags.* (b) *Prov.* 28. 20. 22. A faithful man shall abound with blessings, but he that *maketh haste to be rich*, shall not be innocent. He that *thirsteth to be rich*, hath an evil eye, and considereth not that *poverty shall come upon him.* Luke, 12. 15. *Take heed and beware of covetousness, for a mans life consisteth not in the abundance of the things that he possesseth.* Matth. 6. 25. &c. *Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for the body what ye shall put on,* &c. (c) Eccles. 5. 18, 19. *It is good and comely for one to eat and to drink and to enjoy the good of all thy labour* that he taketh under the Sun all the days of his life which God giveth him, for it is his portion. Every man also to whom God hath given riches and wealth, *and hath given him power to eat thereof and to take his portion and to rejoyce in his labour*, this is the gift of God. Deut. 26. 11. *And thou shalt rejoyce in every good thing which the Lord thy God hath given unto thee, and unto thine house*; thou and the Levite, and the stranger that is among you. *Eccles.* 4. 8. There is one alone, and there is not a Second, ye he hath neither child nor brother, yet is there no end of all his labour, neither is his eye satisfied with riches, *neither saith he, for whom do I labour and bereave my soul of good.* Eccles. 6. 12. There is an evil which I have seen under the Sun, and it is common among men; a man to whom God hath given riches, wealth and honour, so that he wanteth nothing

thing for his Soul of all that he desireth; *yet God giveth him not power to eat thereof, but a Stranger eateth it.* This is vanity and it is an evil disease. (d) *Rom.* 13. 7. Render therefore *to all their dues.* *Ps.* 15. 1, 2. Lord who shall abide in thy Tabernacle, who shall dwell in thy holy Hill? *He that walketh uprightly and worketh righteousness and speaketh the truth in his heart.* Prov. 21. 6. *The getting of Treasures by a lying tongue* is a vanity tossed to and fro of them that seek death. Prov. 20. 14. *It is naught, it is naught saith the Buyer,* but when he is gon his way then he boasteth. Levit. 19. 11, 13. *Ye shall not steal, neither deal falsly, neither lye one to another.* Thou shalt not *defraud thy Neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.* Prov. 22. 22. *Rob not the poor, because he is poor,* neither oppress the afflicted in the gate: for the Lord will plead their cause, and spoil the Soul of them that spoiled them. *Ezek.* 22. 12. In thee have they *taken gifts to shed blood, thou hast taken usury and increase, and thou hast greedily gained of thy Neighbour by extortion,* and hast forgotten me, saith the Lord God. *Psal.* 37. 21. The wicked *borroweth and payeth not again.* Prov. 11. 1. *A false Ballance* is abomination to the Lord, *a just Weight* is his delight. *Deut.* 25. 13, 14, 15, 16. Thou shalt not have in thy bag *divers Weights,* a great and a small; thou shalt not have in thine house *divers Measures,* a great and a small: but thou shalt have *a perfect and just Weight, a perfect and just measure* shalt thou have, that thy days may be lengthned in the land which the Lord thy God giveth thee: For *all that do such things and all that do unrighteously,* are an abomination unto the Lord thy God (e) *Deut.* 15. 7, 8, 10, 11. If there be among you a poor man of one of thy Brethren within any of thy Gates in thy Land which the Lord thy God giveth thee, *thou shalt not harden thine heart, nor shut thine hand from thy poor Brother;* but thou shalt *open thine hand wide* unto and shalt surely *lend him* sufficient for his need in that which he wanteth. Thou shalt surely *give him,* and thine heart shall *not be grieved when thou givest unto him,*

because that for this thing the Lord thy God shall bless thee. &c. *Ps.* 112. 5. A good man sheweth favour and *lendeth. Prov.* 21. 13. Whoso *stoppeth his ears at the cry of the poor, he also shall cry himself and not be heard.* Prov. 28. 27. He that *giveth unto the poor, shall not lack,* but he that *hideth his eyes shall have many a curse.* Eph. 4. 28. Let him that stole, steal no more, but rather *let him labour* working with his hands the thing that is good, *that he may have to give to him that needeth.* Acts. 20. 34, 35. *These hands* have ministred to my necessities *and to them that were with me.*——*It is more blessed to give than to receive.* 1 John. 3. 17. Whoso hath this worlds good and seeth his Brother have need, and *shutteth up his bowels of compassion from him, how dwelleth the love of God in him?*

Q. *What doth the Ninth Commandment require of us?*

A. That we speak nothing but the truth at all times; and that when we are sworn, we speak all the truth.

Eph. 4. 25. Wherefore *putting away lying, speak every man truth with his Neighbour.* Acts, 5. 3. &c. Ananias, *why hath Satan filled thy heart to lye to the Holy-Ghost,* &c. Rev. 21. 8.——Murderers, Whoremongers, Sorcerers, Idolaters and *all Lyars* should have their part in the Lake which burneth with fire and brimstone, which is the second death. *Zach.* 8. 16, 17. *Speak ye every man the truth to his Neighbour,* execute the judgment of truth and peace in the Gates, and let none of you imagine evil in your hearts against his Neighbour, and *love no false oath,* for all these are *things that I hate* saith the Lord. Prov. 14. 5. 25. *A faithfull Witness will not lye, but a false Witness will utter lyes. A true Witness delivereth Souls; but a deceitful Witness speaketh lyes.* Prov. 19. 5. *A false Witness shall not be unpunished, and he that speaketh lyes shall not escape.*

Q. *What doth the Tenth Commandment require of us?* *A.* To

A. To rest well satisfied in our own condition (*a*), not envying at our Neighbour (*b*), or greedily desiring any thing that is his (*c*): but rejoycing in his blessings and in our own, which God dittributeth as it pleaseth him, according to his infinite Wisdom and Goodness (*d*).

(*a*) *Philip.* 4. 11, 12. I have learned *in whatsoever estate I am, therewith to be content. Heb.* 13. 5. Let your conversation be without covetousness, and *be content with such things as ye have.* (*b*) *Gal.* 5. 26. Let us not be desirous of vain-glory, provoking one another, *envying one another. James* 3. 14, &c. But if ye have *bitter envying and strife in your hearts*, glory not, and lye not against the truth. This wisdom descendeth not from above; but is earthly, sensual, devilish. For *where envying* and strife is, there is confusion and every evil work. (*c*) 1 *Kings* 21. 4. And *Ahab* came into his house *heavy and displeased* because of the word which *Naboth* the *Jezreelite* had spoken unto him, for he had said I will not give thee the Inheritance of my Fathers, *and he laid him down upon his Bed, and turned away his face, and would eat no bread.* (*d*) *Eccles.* 3. 12, 13. I know that there is no good in them, *but for a man to rejoice and to do good in his life*: and also that every man should *eat and drink and enjoy the good of all his labour*, it is the gift of God. *Rom.* 12. 15. *Rejoyce with them that do rejoyce. Matth.* 20. 15. *Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am Good?*

Q. *Can any meer man since the fall perfectly keep the Commandments of God in this life?*

A. No

A. No certainely. In many things we offend all (*a*); and there is not a juſt man upon earth that doth good and ſinneth not (*b*).

(*a*) *James* 3. 2. (*b*) *Eccleſ.* 7. 20.

Q. *If there be no man able to keep the Law, wherefore then ſerveth it?*

A. It ſerveth. 1. As a Rule unto us, according to which we muſt endeavour to walk and ſquare our whole Converſation (*a*). 2. As a glaſs to ſhew us our ſpots and deformities, thereby to humble us (*b*). As a Schoolmaſter to bring us to Chriſt, when we are throughly humbled, and ſee the great need we have of him (*c*).

(*a*) *Iſa.* 8. 20. (*b*) *Rom.* 7. 9. (*c*) *Gal.* 3. 24.

Queſt. Q. *What is that wherein all the Commandments are briefly comprehended?*

Anſw. *A, Love* to God (*a*), and to our Neighbour (*b*). We are to love God with all our heart, and with all our Soul, and with all our might (*c*). And we are to love our Neighbour as our ſelves (*d*).

(*a*) *Rom.* 13. 10. (*b*) *Matth.* 22. 36, &c. *Luke* 10. 26. &c. (*c*) *Deut.* 6. 5. (*d*) *Levit.* 19. 18.

THE

THE Lords Prayer

Queſt.

LET me hear you ſay the Lords Prayer. Queſt.

Anſw. Our Father which art in Heaven, &c. *Anſw.*

Q. What are the parts of the Lords Prayer?

A. Three, Preface, Petition, Concluſion.

Q. What do we learn by the preface?

A. To pray with and for others (*a*), to pray with confidence (*b*), and with Reverence (*c*).

(*a*) *Our* Father. *Acts* 12. 5. *Peter* therefore was kept in Priſon, but prayer was made without ceaſing *of the Church* unto God for him. 1 *Tim.* 2. 1. I exhort therefore that firſt of all Supplications, Prayers, Interceſſions, and giving of thanks be made *for all men.* (*b*) Our *Father. Iſa.* 63. 15, 16. Look down from Heaven and behold from the habitation of thy holineſs, and of thy Glory, where is thy zeal and thy ſtrength, the ſounding of thy Bowels, and of thy mercies towards me, are they reſtrained? *Doubtleſs thou art our Father,* Though *Abraham* be ignorant of us, and *Iſrael* acknowledge

knowledge us not, *thou O Lord art our Father*, our Redeemer, thy name is from everlasting. *Luke* 11. 13. If ye then being evil, know how to give good gifts unto your Children, *how much more shall your heavenly Father give* the holy Spirit to them that ask him. *Rom.* 8. 15. For ye have not received *the Spirit of bondage unto fear: but ye have received the Spirit of adoption, whereby we cry Abba Father.* *Which art in Heaven.* Eccles. 5. 2. *Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth, therefore let thy words be few.*

Q. How many are the Petitions of this Prayer?

A. Six; Whereof the three former do more immediately relate to the glory of God, the three latter concern our selves.

Q. What do we pray for in the three former of these Petitions?

A. That Gods great and holy name may be ever magnified (*a*); that his Kingdom of Grace may be advanced, and Kingdom of Glory hastened (*b*); that we may serve God on earth as the Angels serve him in Heaven, and always readily obey and submit to the will of his Precept and of his Providence (*c*).

(*a*) *Hallowed be thy name.* Psal. 33. 8. *Let all the earth fear the Lord, let all the Inhabitants of the World stand in awe of him.* Psal. 67. 3. *Let the people praise thee O God, let all the people praise thee.*

(*b*) *Thy*

(b) *Thy Kingdom come.* 2 Theſſ. 3. 1. Finally Brethren pray for us, *that the Word of the Lord may have free courſe and be glorified.* Matth. 9. 38. Pray ye therefore the Lord of the Harveſt, that he will *ſend forth labourers into his Harveſt.* Rev. 22. 20. He which teſtifieth theſe things, ſaith, *Surely I come quickly. Amen, even ſo come Lord Jeſus.* (c) *Thy will be done in Earth as it is in Heaven.* Rom. 12. 11. *Fervent in Spirit, ſerving the Lord.* Pſal. 103. 20, 21. *Bleſs the Lord, ye his Angels* that excel in ſtrength, *that do his Commandments,* hearken unto the voice of his Word. *Bleſs the Lord all ye his hoſts, ye Miniſters of his, that do his pleaſure.* Job. 38. 7. *When the Morning Stars ſang together, and all the Sons of God ſhouted for joy.* Iſa. 6. 2, 3. Above it ſtood the Seraphims, each one had ſix wings, &c. *And one cryed unto another, and ſaid, Holy, holy, holy is the Lord of Hoſts,* the whole Earth is full of his Glory. Pſal. 119. 4, 5, 35, 36. Thou haſt commanded us *to keep thy precepts diligently, O that my ways were directed to keep thy Statutes! make me to go in the path of thy Commandments, for therein do I delight: Incline my Heart unto thy Teſtimonies,* and not to Covetouſneſs. 1 *Sam.* 3. 18. And *Samuel* told *Eli* every whit and hid nothing from him; and he ſaid, *It is the Lord, let him do what ſeemeth him good.* 2 *Sam.* 15. 25, 26. And the King ſaid unto *Zadok,* Carry back the Ark of God into the City; if I ſhall find favour in the eyes of the Lord, he will bring me again and ſhew me both it and his habitation; But if he thus ſay, I have no delight in thee, *Behold here am I, let him do to me as ſeemeth good unto him.* Matth. 26. 39. O my Father, if it be poſſible, let this Cup paſs from me, nevertheleſs *not as I will, but as thou wilt.* *Acts* 21. 14. And when he would not be perſwaded, we ceaſed, ſaying, *The will of the Lord be done.*

Q. *What do we pray for in the three latter of theſe Petitions?*

A. That

A. That we may have a competent portion of outward blessings (*a*), that God will be pleased to forgive us all our sins, as we do hartily forgive others, who have offended us (*b*); and that he will not suffer us unadvisedly to put our selves upon a temptation, or suffer any temptation to prevail over us, but now and evermore save and deliver us from the evil of all temptations and from the evil one (*c*).

(*a*) *Give us this day our daily bread.* Gen. 28. 20. And Jacob vowed a vow, saying, if God will be with me and will keep me in this way that I go, and *will give me bread to eat and raiment to put on,* &c. Prov. 30. 8. *Feed me with food convenient for me.* (*b*) *And forgive us our trespasses as we forgive them that trespass against us.* Psal. 51. 9. *Hide thy face from my sins and blot out all mine iniquities.* Hos. 14. 2. Take with you words and turn to the Lord, say unto him, *take away all iniquity and receive us graciously.* Matth. 6. 14. 15. *For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men,* &c. (*c*) *And lead us not into temptation, but deliver us from evil.* John. 17. 15. I pray not thou shouldst take them out of the World, but *that thou shouldest keep them from the evil.* 2 Chron. 32. 31. Howbeit in the business of the Embassadors of the Princes of Babylon, who sent unto him to enquire of the wonder that was done in the land *God left him to try him, that he might know all that was in his heart.* Ps. 119. 133. *Order my steps in thy word, and let not any iniquity have dominion over me.* Prov. 4. 14, 15. Enter not into the path of the Wicked and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away. *Prov.* 5. 8. *Remove thy way far from her, and come not nigh*

nigh the door of her house. 1 Cor. 10. 13. There hath no temptation taken you, but such as is common to man; but God is faithfull, *who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it.* 2 Cor 12. 7. 8, 9. And lest I should be exalted above measure, there was given to me a Thorn in the flesh. &c. For this thing I besought the Lord thrice that it might depart from me. And he said unto me, *My grace is sufficient for thee, for my strength is made perfect in weakness.* Luke, 22. 31, 32. And the Lord said, Simon Simon behold *Satan hath desired to have you, that he may sift you as Wheat,* but I have prayed for thee that thy faith fail not. *Rom.* 16. 20. And the God of peace shall *bruise Satan under your feet.*

Q. What do we learn from the Conclusion of the Lords Prayer?

A. To inforce our requests with arguments, to joyn praises unto God together with our prayers (*a*), and to desire and believe that God will hear us (*b*).

(*a*) *For thine is the Kingdom, and the power and the glory for ever and ever.* Dan. 9. 18. 19. *O Lord hear, O Lord forgive, O Lord hearken and do, defer not for thine own sake O my God, for thy City and thy people are called by thy nams.* 1 Chron. 29. 10, 11, 12. 13. *Blessed be thou Lord God of* Israel *our Father for ever and ever. Thine O Lord is the greatness and the power and the glory, and the victory and the Majesty, for all that is in the Heaven and in the Earth is thine. Thine is the Kingdom O Lord, and thou art exalted as head above all,* &c. Philip. 4. 6. Be careful for nothing, but in every thing *by prayer and supplication with thanksgiving* let your Requests be made known unto God. (*b*) *Amen.* 2. Chron. 14. 11. And Asa cryed unto the Lord his God and said, Lord it is nothing to thee

to

to help whether with many or with them that have no power. *Help us O Lord our God, for we rest on thee, and in thy name we go against this multitude.* O Lord, thou art our God, let not man prevail against thee. 1 *Kings*, 1. 36. And Benajah the Son of Jehoida answered the King and said, *Amen, the Lord God of my Lord the King say so too.* Jer. 28. 6. Even the Prophet Jeremiah said, *Amen, the Lord do so, the Lord perform the Words which thou hast prophesied.* Rev. 22. 20. He which testifieth these things saith, surely I come quickly, *Amen, even so come Lord Jesus.*

Q. *What are the requisite Qualifications of Prayer to God?*

A. It must be made in the name of his Son (*a*), by the help of the Spirit (*b*), for things lawful or according to Gods will (*c*), and to a right end (*d*), with understanding (), Humility (*f*), Fervency (*g*), Faith (*h*), Submission (*i*), Sincerity (*k*) Perseverance (*l*), Charity (*m*) and an ardent Zeal for Gods glory (*n*).

(*a*) *John.* 16. 23. Whatsoever ye shall ask the Father *in my name*, he will give it you. (*b*) *Rom.* 8. 26. Likewise the *Spirit also helpeth our infirmities*, for we know not what we should pray for as we ought; but *the Spirit it self maketh intercession for us* with groanings which cannot be uttered. (*c*) 1 *John*, 5. 14. And this is the confidence that we have in him, that if we ask *any thing according to his will he heareth us.* (*d*) *James.* 4. 3. Ye ask and receive not, because ye *ask amiss that you may consume it upon your lusts.* Prov. 21. 27. The Sacrifice of the Wicked is abomination: how much more *when he bringeth it with a wicked mind.* (*e*) 1 Cor. 14. 15, 16. I will pray with the Spirit, and

I

I will pray with the understanding also. Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? 1 Cor. 14. 16. And Abraham said, *Behold now I have taken upon me to speak unto the Lord, which am but dust and ashes.* (k) James 5. 16. 17. The effectual fervent prayer of a righteous man availeth much. Elias prayed earnestly that it might not rain &c. 1 Sam. 1. 15. I have drunk neither Wine nor Strong drink, but *have poured out my Soul before the Lord.* (l) Mark. 11. 24. What things soever ye desire when ye pray, *believe that ye receive them, and ye shall have them.* James 1. 5. 6. If any of you lack Wisdom, let him ask it of God that giveth to all men liberally, and upbraideth not; and it shall be given him. *But let him ask in faith, nothing wavering &c.* (i) Matth. 26. 39. O my Father, if it be possible let this cup pass from me: *nevertheless not as I will, but as thou wilt.* (k) Psa. 17. 1. Give ear unto my prayer, *that goeth not out of feigned lips.* Psa. 145. 18. The Lord is nigh unto all them that call upon him, to all that call upon him *in truth.* (l) Luke, 18. 1. 2. &c. And he spake a Parable unto them to this end that men ought *always to pray and not to faint* saying, there was in a City a Judg, which feared not God nor regarded man. &c. Eph. 6. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto *with all perseverance.* (m) Matth. 6. 14. 15. *For if ye forgive men their Trespasses your Heavenly Father will also forgive you. But if ye forgive not men their trespasses,* &c. 1. Tim. 2. 8. I will therefore that men pray every where, lifting up holy hands *without wrath,* &c. Prov. 21. 13. He that *stoppeth his ears at the cry of the Poor,* he also shall cry himself and shall not be heard. (n) Josh. 7. 8. 9. O Lord, what shall I say, when Israel turneth their backs before their Enemies? For the Canaanites and all the Inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth; *and what wilt thou do unto thy great name?* John, 12. 27. 28. Now is my Soul troubled, and

What shall I say? Father, save me from this hour, but for this cause came I unto this hour, Father glorify thy name.

Q. What are the principal parts of Prayer?

A. Confession (a), Petition (b), Thanksgiving (c).

(a) Dan. 9. 4. And I prayed unto the Lord my God, and made my confession, &c. (b) Matth. 7. 8. If ye then being evil know how to give good gifts unto your Children, how much more shall your Father which is in Heaven give good things to them that ask him? (c) Phil. 4. 6. Be carefull for nothing, but in every thing by prayer and supplication with Thanksgiving let your request be made known unto God.

Q. What are Ejaculatory Prayers, or Ejaculations?

A. Ejaculations are short and sudden dartings or liftings up of the Soul to God.

Gen. 17. 18. O that Ismael might live before thee! Gen. 49. 18. I have waited for thy Salvation O Lord. 2. Sam. 15. 31. O Lord, I pray thee turn the Counsel of Ahithophel into foolishness. Neh. 2. 4. Then the King said unto me, for what dost thou make request? So I prayed to the God of Heaven. And I said unto the King, If it please the King, &c.

Q. What reasons can you give, why we must pray to God alone, and why we may not pray to Saints departed?

A. 1. We are to pray to him only in whom we must trust (a), and we must

not trust in man (*b*), but in God (*c*). 2. We are required to pray in faith without doubting (*d*); whereas they who are departed hence cannot hear us, nor do they understand how 'tis with us (*e*). 3. The Scripture requires us to worship God only (*f*), and condemns the voluntary humility of worshipping Angels, though they are such glorious and excellent Creatures.

(*a*) *Rom.* 10. 14. How then shall they *call on him in whom they have not believed?* (*b*) Jer. 17. 5. *Curst be the man that trusteth in man.* (*c*) Jer. 17. 7. *Blessed is the man, that trusteth in the Lord, and whose hope the Lord is.* (*d*) James. 1. 6. *But let him ask in faith, nothing wavering, &c.* Gloss. in 28. Behold I will gather thee to thy Fathers, and thou shalt be gathered to thy grave in peace, *neither shall thine eyes see* all the evil that I will bring upon this place and upon the Inhabitants of the same. *Job.* 14. 20. 21. *Thou changest his Countenance and sendest him away.* His Sons come to honour, *and he knoweth it not*, and they are brought low, *but he perceiveth it not of them.* Eccles. 9. 5. For the living know that they shall dye, *but the dead know not any thing.* (*f*) *Matth.* 4. 10. Thou shalt worship the Lord thy God and *him only* shalt thou serve. *Rev.* 22. 9. Then saith he unto me, *see thou do it not*: for I am thy fellow-servant, and of thy Brethren the Prophets, and of them which keep the sayings of this book: *Worship God.* Acts. 10. 25. 26. And as Peter was coming in, Cornelius met him, and fell down at his feet and worshipped him; but Peter took him up saying, *stand up, I my self also am a man.* (*g*) *Col.* 2. 18. Let no man beguile you of your reward, *in a voluntary humility and worshipping of Angels*, intruding into those things which he hath not seen, vainly puft up by his fleshly mind.

THE SACRAMENTS.

Queſt.

Queſt. HOW *many are the Sacraments of the New-Teſtament?*

Anſw. *A.* Two only, Baptiſm (*a*) and the Lords Supper (*b*), which anſwer to the two Sacraments of the old Teſtament, Circumciſion and the Paſſover.

(*a*) *Matth.* 28. 18. *Go teach all Nations, Baptizing them, &c.* (*b*) *Luke* 22. 19, 20. *And he took bread and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you, This do ye in Remembrance of me. Likewise also the Cup after Supper, saying This Cup is the New-Teſtament in my blood, which is shed for you.*

Queſt. *Q. What is a Sacrament?*

Anſw. *A.* A Sacrament is an inſtitution of Jeſus Chriſt, wherein by ſome outward and viſible ſign he is pleaſed to repreſent, exhibit, and ſeal unto us the benefits of his Mediation.

Queſt. *Q. What are the parts of a Sacraments?*

A. Two

A. Two, the outward part or Sign and the inward part or the Thing signified. Thus in the Sacrament of Baptism the outward part or sign is *Water*; the inward part or thing signified is *remission of Sins and Regeneration* or the new birth: And in the Sacrament of the Lords Supper the outward part or sign is *Bread and Wine*, the inward part or thing signified *the Body and Blood of Christ*. *Answ.*

Q. Where do we read of Sacraments in the Scripture?

A. Though this very word [*Sacrament*] be not in the Scripture, as likewise we do not there find the word *Trinity*; yet that which we do understand by these words [*Sacrament and Trinity*] is there delivered to us in other words.

Q. Is it from any vertue in the Sacramental Elements or him that doth administer them, that Grace is exhibited or imparted to those whom the Sacraments are administred to?

A. No(*a*); The efficacy depends upon Gods Blessing on his own Institutions; his Spirit accompanying the

Sacraments, where they are effectual to those blessed purposes for which they were instituted (a).

(a) *Rom.* 2. 28, 29. *For he is not a Jew which is one outwardly; neither is that Circumcision, which is outward in the flesh, &c.* 1 *Pet.* 3. 21. *The like figure whereunto Baptism doth also now save us; not the putting away of the filth of the flesh, but the Answer of a good Conscience towards God by the Resurrection of Jesus Christ.* 1 *Cor.* 11. 29. *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body.* (b) *Matth.* 3. 11. *He shall Baptize you with the Holy Ghost and with Fire.* 1 *Cor.* 12. 13. *For by one Spirit are we all Baptized into one Body, whether we be Jews or Gentiles, whether we be bound or free; and have been all made to drink into one Spirit.*

Queſt. Q. *What is meant by those words, In the Name of the Father, and of the Son, and of the Holy Ghost, which the Minister is to use when he Baptizeth?*

Anſw. *A.* To Baptize *In the name of the Father, and of the Son, and of the Holy Ghost*, is in the Authority, and into the Faith, Profession and Obedience of them.

Queſt. Q. *What did you promise in that Covenant, which you entered into in your Baptism?*

Anſw. *A.* I did promise to forsake the Devil, the World, and the Flesh; to

own and profess Jesus Christ; and ever to continue his faithful Servant; whom I did then give up my self unto, and accept of, for my only Lord and Saviour.

Q. What is required of them that come to the Sacrament of the Lords Supper?

A. They are required to examine themselves.

Q. Proceed further to shew what is their Duty with reference to this Sacrament?

A. They ought, 1. To understand it aright, to discern the Lords Body. 2. To judge themselves in a truly humble Penitent manner for all their sins. 3. To quicken their Spiritual Appetites, and inlarge the desires of their Souls; having their eye of Faith fixed on Jesus Christ, who is that Bread which perisheth not, and the Water of Life. 4. To have a sincere and unfeigned resolution by Gods gracious assistance, faithfully to observe and keep that Solemn Covenant with with God, which they come to renew. 5. To cherish and maintain a thankful Remembrance of Christs death.

6. To bear a true Christian Love and Charity towards all their Brethren.

Q. *Tell me then what are the chief ends of this Sacrament?*

A. 1. A solemn and thankful Remembrance, or Commemoration of Christs death. 2. The Renewing of our Covenant with God. 3. The nourishment, strengthening, and refreshing of our Souls. 4. The ingaging us to mutual Love.

Q. *What are the Actions of the Minister at the Lords Supper, or holy Communion?*

A. 1. He *takes* the Bread and Wine. 2. He doth *Bless* or Consecrate them. 3. He *breaks* the Bread, and *powreth out* the Wine. 4. He *delivers* them to the Communicants.

Q. *What should these actions of his put us in mind of, and cause us to meditate upon?*

A. 1. That God did *appoint* Jesus Christ for the great work of Mans Redemption (*a*). 2. That Jesus Christ was *furnished and qualified* for this work, which he undertook (*b*). 3. That his body was *broken* (*c*), his

blood *shed* (*d*), his Soul, or Life *poured* out unto death (*e*). 4. That God *gives* his Son (*f*), and the Son *gives* himself for the Redemption of fallen man (*g*).

(*a*) *Heb.* 3. 1, 2. Consider the High-Priest of our Profession, Christ Jesus, who was faithful to him that *appointed* him. (*b*) *Psal.* 45. 7. Therefore God, thy God hath *anointed* thee *with the Oyl of gladness above thy fellows.* *Isa.* 61. 1. The Spirit of the Lord is upon me, because the Lord hath *anointed* me, &c. *Acts* 10. 38. How *God anointed Jesus of* Nazareth *with the Holy-Ghost and with power.* (*c*) 1 *Cor.* 11. 24. This is my Body, which is *broken* for you. (*d*) *Matth.* 26. 28. For this is my Blood of the New-Testament, which is *shed* for many for the Remission of Sins. (*e*) *Isa.* 53. 12. Because *he hath poured out his Soul unto death.* (*f*) *John* 3. 16. For God so loved the World, that he *gave* his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (*g*) *John* 6. 1. And the bread which I *give* is my flesh, which I *will give for the life of the World.*

Q. *Are the Body and Blood of Christ in this Sacrament, received and fed upon in a corporeal and carnal manner?*

A. No; they are truly and really received by the worthy Partakers, but it is in a Spiritual manner: and they who do receive Jesus Christ therein and feed upon him, do receive him Spiritually into their hearts by Faith.

Q. *What*

Q. *What do you think then of Transubstantiation, or the converting of the very substance of Bread and Wine by the Priests Consecration thereof into the very Substance of the Body and Blood of Christ?*

A. 1. It destroys the very nature of a Sacrament, which consists of two parts, *The Sign, and the thing signified.* 2. 'Tis a Doctrine very opposit to Sense, and Reason, and Scripture.

Q. *How is it contrary to Sense?*

A. We plainly see and tast that the Elements remain Bread and Wine still. And this Evidence of Sense is the great Argument for the proof of our Christian Religion made use of by the Apostles (*a*), and by our Saviour himself (*b*).

(*a*) 1 *John* 1. 1, 3. That which we have *heard*, which we have *seen with our eyes*, which we have *looked upon*, and *our hands have handled* of the Word of Life. That which we have *seen and heard*, declare we unto you. 1 *Cor.* 15. 5, 6. That he was *seen* of *Cephas*, then of the twelve. After that he was *seen* of above five hundred Brethren at once. (*b*) *Luke* 24. 39. *Behold my hands and my feet, that it is my self, handle me, and see.* Joh. 20. 27, 28. Then saith he to *Thomas*, *Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side:* and be not faithless, but believing. And *Thomas* answered and said unto him, My Lord and my God.

Q. *How*

Q. How is it contrary to Reason?

A. 'Tis contrary to Reason, 1. That Bread should be turned into that which was in being long before the Bread it self. 2. That Christs Body should be in Heaven, which the Scripture declares (*a*), and yet here upon Earth at the same time, and in many places upon Earth at once.

(*a*) *Mark* 16. 19. So then after the Lord had spoken unto them, *he was received up into heaven, and sate on the right hand of God.* *Col.* 3. 1. If ye then be risen with Christ, seek those things which are above, *where Christ sitteth on the right hand of God.* 1 *Pet.* 3. 22. *Who is gone into Heaven, and is on the right hand of God.* Angels, and Authorities, and Power being made subject unto him.

Q. Proceed to declare how it is contrary to Scripture?

A. 1. The Scripture declares, that Christ as man was in all points like unto us, Sin only excepted (*a*), so that his body was like ours, and therefore it cannot be whole and intire (as the Papists pretend it is) in many places at the same time. 2. The Heavens must receive him till the restitution of all things (*b*), and at the last day he shall descend from Heaven with a shout, and with his mighty Angels (*c*). 3. They only are blessed, who receive Christ Spiritually (*d*), and this Sacrament

ment is a Feast for the Soul, which Soul of man would be no way bettered, if he could in a corporeal and carnal manner eat the very Body of Christ (e).

4. That the same Body cannot be in divers places at once, is the Argument which the Angel made use of to those Women at Christs Sepulchre; to whom he said, *He is not here, for he is risen* (f). Otherwise they could have replied, Though he were risen, yet he might be there too notwithstanding.

5. St. *Paul* expresly tells us that it is bread we eat in this Sacrament (g).

(a) *Heb.* 2. 17. and 4. 15. (b) *Act.* 3. 21. (c) 1 *Thess.* 4. 16. 2 *Thess.* 1. 7. (d) *Luke* 11. 27, 28. A certain woman lift up her voice, and said unto him, *Blessed is the Womb that bare thee, and the Paps that thou hast sucked.* But he said, *Yea, rather blessed are they that hear the word of God and keep it.* (e) Matth. 15. 17. *Do not ye yet understand, that whatsoever entereth in at the mouth, goeth into the Belly, and is cast out into the draught?* (f) *Matth.* 28. 6. (g) 1 *Cor.* 11. 27, 28, 29. For as often as ye eat *this bread*, and drink this Cup, ye do shew the Lords death till he come. Wherefore whosoever shall eat *this bread* and drink this cup of the Lord unworthily, *&c.* But let a man examine himself, and so let him eat of *that Bread, &c.*

Q. *How do you then understand those words.* This is my Body.

A. In like manner as these phrases, *The seven Kine, and the seven ears of*

Corn

Corn (which Pharoh dreamt of) *are seven years*, *i. e.* they signify seven years: and as I understand what the Apostle means, when he says, *The Israelites drank of that Spiritual Rock that followed them, and that Rock was Christ*, *i. e.* that Rock did denote, represent, or signify Christ. So here *This is my Body. i. e.* This Bread doth denote, signify, or represent my Body.

Q. Is it ordinary to meet with figurative expressions in such cases?

A. Yes, we meet with them frequently in Scripture. Thus Circumcision is called the Covenant (*a*), though properly it was not the Covenant, but the Token (*b*), and Seal of it (*c*). So also the Lamb is called the Lords Passover (*d*)., which was the Sacrifice of the Lords Passover (*e*). And there is more than one figure in our Saviours expression concerning the Cup, *This Cup is the New Testament*, &c. Where the Cup is put for the Wine, and the New Testament, for the Seal of the New Testament, or Covenant.

(*a*) *Gen.* 17. 10. *This is my Covenant*, which ye shall keep between me and you, and thy seed after thee, every man-child among you shall be Circumcised. (*b*) *Gen.* 17. 11. And it shall *be a token of the Covenant* between me and you.

(*c*) *Rom.*

(c) *Rom.* 4. 11. *A Seal* of the Righteousness of Faith. (d) *Exod.* 12. 11, 21. *We shall eat it in haste, it is the Lords Passover. Draw out and take you a Lamb according to your Families, and kill the Passover.* (e) *Exod.* 12. 27. *It is the Sacrifice of the Lords Passover, who passed over the houses of the Children of Israel in Egypt when he smote the Egyptians and delivered our houses.*

Q. *But doth not our Saviour himself tell us, The Bread which I give is my Flesh, which I will give for the life of the World?* Joh. 6. 51.

A. Christ doth not there speak of the Eucharist, or Lords Supper. For 1. This Sacrament was not then instituted. 2. The eating of Christs flesh there spoken of is such, that all who eat it are saved and all who do not eat it are damned (*a*), which cannot be truly said of this Sacramental eating.

(*a*) *John* 6. 53, 54. *Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day.*

Q. *How do you then understand those words?*

A. By eating of Christs flesh and drinking his blood, we are there to understand Believing in him, & receiving of him Spiritually into our hearts;

hearts; and not a carnal eating of his Body.

John 6. 63. The words that I speak unto you, *they are Spirit.*

Q. But if this were meant of the Eucharist, or the Lords Supper, would it not condemn the Papists themselves, who deny the Cup to the people?

A. Yes certainly; for the drinking of Christs Blood is as indispensably there required of every one, as the eating of his Flesh.

Q. Can you tell me by what Arguments they endeavour to justify their denying the Cup to the people?

A. One Argument they urge for it is, The Examples which (*say they*) are in Scripture of receiving the Sacrament only in one kind.

Acts 2. 42. And they continued stedfastly in the Apostles Doctrine and Fellowship, and *in breaking of Bread*, and in Prayers. *Acts* 20. 7. And upon the first day of the week, when the Disciples came together to *break Bread.*

Q. How do you answer this Argument?

A. 1. There is no mention of the *Ministers* drinking the Cup neither; and yet the Papists only deny it to the Laity, or common people. 2. The

Scripture

Scripture expresseth in divers places a whole meal, or feast, by this act of *Eating* where doubtless the Guests did drink too (*a*).

(*a*) 1 *Sam.* 9. 19. Go up before me unto the high place, for ye shall *eat with me* to day. *Luke* 7. 36. And one of the Pharisees desired him that he would *eat with him*. *Luke* 14. 1. And it came to pass as he went into the house of one of the chief Pharisees *to eat bread*.

Q. What other Argument do they urge to this purpose?

A. That the Blood is in the Flesh, so that in the Bread, *that is* (say they) the Body of Christ, the people have his Blood too by concomitancy.

Q. What Answers have you to return thereunto?

A. 1. There is no need then for the Priests to have the Cup neither: yea it doth in effect declare that Christ's appointing of the Cup to shew forth his death and the *shedding* of his Blood was altogether needless. 2. We are commanded to drink as well as eat: but a man doth not drink Blood, if he do eat some of it in Flesh.

Q. What Arguments can you give me why the common people ought to partake of the Cup too?

A. 1. Our

A. 1. Our Saviour says, Drink ye *all* of it, which is somewhat the more observable, because he doth not expressly say, Eat ye *all* of it (though indeed that be a duty too). And the Apostles were at that time in the peoples stead, and Christ was the Minister or dispenser of the Sacrament. 2. Both Eating and Drinking belong to the same persons, and there is no more reason to restrain the one than the other. 3. The Apostle expressly declares himself to the People of *Corinth*, that a man is to examine himself and then to drink of that Cup as well as eat of that Bread, 1 *Cor.* 11. 28.

Q. What is signified by the Actions of the Communicants, that is to say, *their taking the Bread and Wine, their eating the one and drinking the other?*

A. Thereby is signified their receiving Jesus Christ, and their feeding on him for their Spiritual nourishment, refreshment, and strengthening; even as mans body is nourished, refreshed, and strengthened by Bread and Wine.

Q. Is it a Duty to receive this Sacrament of the Lords Supper, or only a Priviledge?

A. It is not only a Priviledge, but a Duty expresly required by our Saviour in these words, *Do this in remembrance of me.*

Q. Do such as receive this Sacrament unworthily, partake of Christ therein?

A. No verily; though they do receive the Bread and Wine in this Sacrament, yet in no wise are they partakers of Christ; but are guilty of the Body and Blood of the Lord, and do drink Judgement to themselves.

Q. Tell me now wherein these two Sacraments of Baptism and the Lords Supper do agree?

A. They do agree in that 1. The Author of them both is God. 2. The inward and Spiritual part of both is Jesus Christ, and the benefits of his Mediation. 3. They are both seals of the same Covenant of Grace. 4. They are both to be dispensed by Ministers of the Gospel and by none other. 5. They are both to be continued till Christs second comming.

Q. Tell me also in what respects they differ?

A. In these four. 1. Baptism is to be

be administred but once: the Lords Supper is to be administred often. 2. In Baptism the outward part or sign is Water; in the Lords Supper, Bread and Wine. 3. Baptism is a sign and means, and pledge of Forgiveness and Regeneration: The Lords Supper, of our Spiritual Nourishment, Growth, and Confirmation. 4. Baptism is to be administred even to Infants, whose Parents are not both of them Unbelievers; but the Lords Supper to such only as are of years and ability to examine themselves, and discern the Lords Body.

The Conclusion.

Q. May we rest satisfied and content our selves in the bare knowledge of these things?

A. No; We must be careful likewise to practise them, and in all our ways to walk according thereunto.

Psal. 119.33,34. *Teach me* O Lord the way of thy statutes, and I shall *keep* it unto the end. *Give me understanding, and I shall keep thy Law; yea I shall observe it with my whole heart.* Rev. 22. 14. Blessed are they *that do his Commandments*, that they may have right to the tree of life.

John 13. 17. *IF YE KNOW THESE THINGS, HAPPY ARE YE IF YE DO THEM.*

The CREED.

I Do believe in God, who made us all.
In Christ his Son, who us redeem'd from thrall,
And will at the last day judge great and small.
I do believe in th'Holy Spirit of Grace;
The holy Church of God in every place;
The Saints Communion, and Remission
Of Sins, the Body's Resurrection,
And life eternal, when this life is done.

THE TEN COMMANDMENTS.

SErve one true God, the maker of us all.
Worship no Image, nor before it fall.
Thou shalt not take the great and fearful Name
Of God in vain, but reverence the same.
Remember to observe the Sabbath Day.
Unto thy Parents their due Honour pay,
Thou shalt not Kill, for Blood will Blood require.
Adultery hate, and every foul desire.
Wrong no man, but all fraud and Theft forbear.
Lye not to any, nor thy self Forswear.
What is anothers see thou covet not,
But rest well satisfied with thy own lot.

THE

The LORDS PRAYER.

OUR Father, which in Heavens higheſt frame
Thy Throne haſt placed: Hallow'd be thy (name.
Haſten thy Kingdom Lord, and let us love
To do thy will below, as thoſe above.
Give us our daily Bread; and may we be
As others we forgive, forgiv'n by thee.
Into temptation let us not be led,
But ſtill from evil be delivered.
For thine's the Kingdom, Power, and unto thee
Be given all Glory to Eternity.
Amen, Amen, O Lord. *So may it be.*

The SACRAMENTS.

THE Sacraments Chriſt left us in his Word
Are *Baptiſm*, and the *Supper of the Lord.*

Psalms of prayer to be used in the Morning.

I.

LOrd in the morning hear thou me,
In th'morning hear my cry;
For I direct my Prayer to thee,
And will look up on high.
I set the Lord still in my sight,
And trust him over all;
Since he doth stand at my right hand,
I know I shall not fall.
But who can all his errours see?
O Cleanse my heart within
From secret faults and keep thou me
From all presumptious sin.
How I may always do thy will,
Thy Servants Soul instruct;
Thy Spirit is good, me to the Land
Of uprightness conduct.
Unite my heart to fear thy name,
O make me wholly thine;
Grant me the knowledge of thy Law,
And cause thy Face to shine.
Make me abhor the company
Of him that telleth lies;
And gather not my Soul with those
That hurtful things devise.
Thou art the Rock, whereon I trust,
Preserve O Lord therefore
My going out and comming in,
Henceforth for evermore.

II. In-

II.

INcline my heart thy Laws to keep,
And Covenants to imbace;
And from all filthy Avarice
Lord shield me with thy Grace.
Of lying and deceitful lips
Remove from me the way;
Grant me thd knowledge of thy Law,
And I shall it obey.
Teach me O Lord the way to thee,
And lead me on forth-right.
Many there be that watch for me,
To trap me, if they might.
And give thy holy Angels charge
Concerning me, that they
Hold up my steps, and keep my Feet
From stumbling in the way.
O God, let thy exalted name
Above the Heavens stand;
Advance thy Glory, raise thy Fame
Above both Sea and Land.

III.

FRom the beholding of my Sin
Lord turn away thy Face;
O God make clean my heart within,
Renew it by thy grace.
Prove me my God, I thee desire,
And search my very heart;
As men do prove their Gold with fire,
Examine every part.
I do confess that I receiv'd
My very shape in sin;
My mother hath conceived me
And brought me forth therein.
Numberless sins encompass me,
Oh how they do prevail!
More than my very hairs they be,
So that my heart doth fail.

But there is mercy to be had
With thee, and pardoning Grace;
Therefore are men incouraged
To fear and seek thy face.
Purge me with Hsop, and I know
I shall be clean and free;
And whiter than the driven Snow,
When I am wash't by thee.
Hold up my goings, be my guide
Lord in thy paths divine,
So that my foot-steps may not slide
Out of those paths of thine.
The meditations of my heart,
And every word I say,
Accept of me, O Lord that art
My Saviour and my Ray.

EXcept the Lord do build the house,
Vain pains the Builder takes;
Except the Lord the City guard,
In vain the Watchman wakes.
'Tis but in vain that men do eat
The bread of carefulness,
And early rise and sit up late;
'Tis God alone can bless.
Thou hast upheld me from the Womb,
And thou alone art he,
Who from my very infancy
Hast still sustained me.
Make me to understand aright
Thy Precepts perfect way;
So shall I of thy wondrous works
Be talking every day.
And let the Lord our God Command
His face on us to shine,
Confirm the labours of our hand,
Confirm them Lord by thine.

V.

THE day is thine and so the night,
Both equally are thine;
Thou dost prepare the morning light,
And cause the Sun to shine.
O shine upon thy Servants now,
And on my Soul advance
The comforting and gracious light
Of thy bleſt countenance.
As far as th'East is from the West,
So far remove from me
All my transgressions, Lord, wherein
I have offended thee.
And into thy strict Judgement, Lord,
Do not thy Servant call;
For with thee can no mortal man
Be justify'd at all.
Set thou a watch to guard my lips,
And keep my mouth from sin;
That wicked works and fellowships
My Soul partake not in.
That I may never joyn my self
To wicked ones nor dare
At any time to taſt the least
Of their delicious fare.
O let them never catch me in,
Lord keep me from the snare,
And from their cloſe and subtil gin,
That wicked workers are.
Here guide me with thy Counsel that
I may hereafter be
Receiv'd into thy glory, there
To live and reign with thee.

Psalms of Prayer to be used at Night.

I.

BLessed be God, that every day
Doth us with blessings load,
To whom Deaths issues do belong,
Even our Salvation's God.
Send out thy light and blessed truth,
And lead me with thy Grace,
Which may conduct me to thy hill,
And to thy dwelling place.
Thy hands have made and fashion'd me,
Give me thy laws to learn,
And what thy testimonies be,
Lord make me to discern.
From vain desires and worldly lusts
O turn away my sight,
Give me the spirit of life and power,
To walk thy ways aright.
Order my steps so in thy word,
I may not fall from thee,
Suffer not any sin to have
Dominion over me.
Be thou my keeper Lord who doff
Thy chosen *Israel* keep,
Who never slumberest at all,
And who doth never sleep.
Grant me that with thy Gracious wing
I may be covered,
And let thy holy Angel pitch
Their Tent about my bed.
Confirm thy gracious promise Lord,
Which thou hast made to me,
Who am thy servant, and do love
And fear nothing but thee.

II. O

II.

O Teach me Lord thy way and I
Will keep within the same;
Yea all my heart shall magnify,
Thy ever glorious name.
I am a stranger in the earth,
Hide not thy Law from me:
My Soul O Lord doth even break,
For longing after thee.
Thou hadst commanded us to keep
Thy Precepts carefully,
And with our utmost diligence
To steer our course thereby.
O thou that giv'st us this Command,
Give grace to do the same!
That I may all thy Statutes keep,
And never shrink for shame.
And now O Lord into thy hands
My Spirit I do commit,
For it is thou O God of truth,
Who hast redeemed it.

III.

O Lord, remember me
Even with thy favour free,
Which to thine own and them alone
Vouchsafed is by thee.
Direct me in thy truth,
And keep me in thy way:
Thou art my God and Saviour,
And unto thee I pray.
I will remember thee
Upon my bed at night,
And meditate when I awake,
On all thy glory bright.
Thou art the Fountain, whence
Proceeds all my defence:
Thy wings safe shade shall now be made
My joyful residence.

For

For it is thou that doſt
Both make the morning voice,
And th'evenings conſtant going out
To praiſe thee and rejoyce.

IV.

FRom all the ſins that I have done
Lord quit and ſet me free:
Make me to underſtand the way,
That leadeth unto thee.
The greater ſort crave worldly goods,
And riches do imbrace:
But Lord grant us thy countenance,
Thy favour and thy grace.
For thou thereby ſhalt make my heart
Abundantly more glad
Then they that of their Corn and Wine
Greateſt increaſe have had.
In peace therefore lyo down will I,
Taking my reſt and ſleep,
For thou alone O Lord my God
Wilt me in ſafety keep.
Thy people and thine heritage
Lord bleſs, guide and preſerve:
Increaſe them ſtill, and raiſe their hearts,
That they may never ſwerve.

V.

INſtruct me Lord in the right way
Of thy ſtatutes divine;
And them to keep even to the end
My heart will I incline.
O how I love thy Law? it is
My meditation ſtill:
I am thy Servant, grant me Lord
That I may do thy will.
Cauſe me to hear of thy kind love,
When mornings light I ſee.
Cauſe me to know what way to go,
For I do truſt in thee.

Keep

Keep me from every hurtful thing
As th'apple of thine eye;
And hide me underneath thy wing,
As a sure Canopy.
Behold, my hearts desire is bent
To walk in perfect way:
Lord strengthen me so with thy grace,
That it perform I may.

VI.

O Lord thou hast me search't and known,
And thou dost plainly see
My lying down, my rising up,
And every thought in me.
Thou hearest every word I say,
And compassest my bed:
Thou understandest all my way,
And every step I tread.
The darkness hides not from thy sight,
But night it self shines clear:
To thee the darkness and the light
Do both alike appear.
Search me O God and know my heart;
Try me, I humbly pray,
If any sin do lodge within,
And lead me in thy way.
Lord make me understand my end,
And life's most certain date,
That I may duly apprehend
The frailty of my state.
Of thy good pleasure Sion bless,
Build up *Jerusalem's* Wall:
Establish peace and holiness
Throughout the Nations all.

Psalms

Psalms of Prayer for such as are sick.

I.

O Lord have mercy on my Soul,
For I am full of pain:
Lord I beseech thee make me whole,
And send me strength again.
For after Death can no man have
Remembrance more of thee,
Nor in the dark and silent Grave
Extol thy Majesty.
When thou for sin dost man rebuke,
He waxeth pale and wan,
And like a cloath that Moths have fret,
So vain a thing is man.
My strength doth fail, my heart doth pant,
Have mercy Lord on me;
And heal my sad and sinful Soul,
That hath offended thee.
The dayes wherein I pass my life
Are like the fleeting shade;
And I am withered like the grass,
That soon doth quail and fade.
But thou art still the same, thy years
Abide most firm and sure;
And thy remembrance ever doth
From age to age endure.

II.

O Lord depart not now from me
In all my pain and grief,
Since I have none can help but thee,
None else to send relief.
Rejoyce O Lord thy Servants heart,
I lift my Soul to thee:
For good and gracious thou art,
And to forgiveness free.

E're

Ere that the World was made or wrought,
Thy seat was set on high,
Beyond all time that can be thought
Thou art eternally.
O Lord when for offending thee
Thy hand doth me chastize,
Grant that I may instructed be
Thereby, and made more wise.
As Silver in the Furnace try'd,
So am I try'd by thee:
My feet are set within a net,
O Lord deliver me.
How ev'r it be, yet God is good,
And kind to *Israel*,
To every one that's clean of heart
And keeps his Conscience well.

III.

BEhold my anguish Lord,
Consider all my pain,
O pardon mine offence, and make
Thy Servant whole again.
With mercy me behold,
To thee I make my moan;
For I am poor and desolate,
And comfortless alone.
For thy most holy name
O Lord I thee intreat
To grant me pardon for my Sin,
Which is exceeding great.
Why art thou so cast down
My Soul? why dost thou grieve?
Why shouldst thou be moved in me?
O still in God believe.
Yet trust upon his name,
His praise shall I record,
Who doth advance my countenance,
And is my gracious Lord.

IV.

INcline thine ear unto my cry,
My Soul is fill'd with grief:
My life unto the grave draws nigh,
O send me some relief.
Before the Mountains had their birth,
The World, or smallest clod
Of all this vast and spacious Earth,
Thou art th'eternal God.
The lasting of a thousand years
So seemeth in thy sight,
As yesterday, when past, appears,
Or as a Watch by night.
But mortal man that's made of Clay
Is soon destroy'd, and then
Returns to dust, when thou dost say,
Return ye sons of men.
Like to a swift and hasty stream,
Even so mans life doth pass:
Or like a transitory dream,
Or like the springing grass:
Which in the morning flourisheth,
And looks most pleasantly;
But in the evening 'Tis cut down,
All withered, dead and dry.
Wherefore my God some pitty take,
O Lord I pray to thee,
Do not this Soul of mine forsake,
But help and succor me.

V.

LOrd hear my suit and give good heed,
Regard my tears that fall:
I sojourn like a stranger here,
As did my Fathers all.
O spare a little give me space,
And yet my strength restore,
Before I go away from hence,
And shall be seen no more.

How

How soon the years are past away
Even of the man that's old!
We spend our time from day to day
Even as a tale that's told.
Lord teach us the religious art
Of numb'ring out our days,
So as we may apply our hearts
To Wisdom's sacred ways.
Grant that I always may confess
How just thy judgements be,
And that in very faithfulness
Thou hast afflicted me.
But why art thou so sad my Soul?
Why frett'st thou in my breast?
Still trust in God, for him to praise
I hold it always best.
By him I have deliverance
Against all pain and grief;
He is my God, who always doth
At need send me relief.

VI.

LOrd hear my prayer, and let my cry
Come speedily to thee:
In day of my calamity
Hide not thy face from me.
Cast me not off for evermore,
Arise, why hid'st thy face,
Forgetting mine affliction sore,
And my distressed case?
Even as a bottle in the smoak,
So am I parcht and dry'd;
Yet do I not forget thy Law,
But have on it rely'd.
The Lord that made us, knows our frame,
Our mold and fashion just,
How weak and frail our nature is,
And that we are but dust.
And how the time of mortal man
Is like the with'ring hay:
Or as the flower now fresh and fair,
That quickly fades away.

O Lord; my God forsake me not,
O be not far from me:
Make haste O Lord to help me now,
And my Salvation be.

VII.

O Lord attend unto my cry,
And to my prayer give heed,
That doth not in hypocrisy
From feigned lips proceed.
Vouchsafe O Lord, vouchsafe thy grace,
Be merciful to me:
For my distressed Soul doth place
Her confidence in thee.
Yea to the shadow of thy wings
I will for refuge fly:
For he it is deliv'rance brings,
Even he that is most high.
Lord thou hast pointed out my life
In length much like a Span:
Mine age is nothing unto thee,
So vain is every man.
Man surely walks in vaineſt show,
And doth himself annoy
In getting goods, and cannot tell
Who shall the same enjoy.
And now I will to thee confess
Lord, what my sins have been;
O pardon all my wickedness,
And heal me of my sin.
In Heaven I have none but thee,
Nor is there any one
In all the Earth desir'd by me
Besides thy self alone.
My heart and flesh do fail in me,
But God doth fail me never;
The strength'ner of my heart is he,
And Heritage for ever.

Psalms of Praise or Thanksgiving for preservation and Sustenance.

I.

MY Song for ever shall express
The mercies of the Lord;
And all his truth and faithfulness
Most thankfully record.
Thou wast my stay in dangerous day,
To thee my strength I'll sing;
God's my defence and Rock, from whence
My mercy hath it's spring.
Out of the Womb which me possest
Thou didst me take, and I
Have ever since I suckt the breast
Found thee my full supply.
I have been cast upon thy care
Even from my birth till now;
And from the womb that did me bear,
My God and guide art thou.
In thee be glad, in thee rejoyce,
And to thy name will I
In Songs of Praise lift up my voice,
O thou that art most high.

II.

O Come sing we a Song,
A joyful noise be made
With one accord before the Lord,
Our Rock of saving aid.
When I the Heavens do view,
Wrought so with art Divine,
The Sun at noon, at night the Moon,
And all the Stars that shine.

How poor a thing is man
Think I! what wondrous love,
That he should be thought on by thee,
And visited from above?
Thy blessing makes the field
To yield a joyful crop:
The earth with goodness thou dost crown,
Thy paths with fatness drop.
Thou dost inrich the land
With Corn at thy command;
And every thing dost make to spring,
When water'd with thy hand.
Thou art the confidence
Of th'earths circumference,
And also theirs whom th'Ocean bears,
Even far remote from hence.
He that doth give thee praise,
He glorifieth thee:
And he that walks in godly ways
Shall Gods Salvation see.

Psalms of Praise or Thanksgiving for Deliverance from Sickness.

I.

COme hearken ye that fear Gods name,
To you declare will I
What favour he hath shew'd to me
And how he heard my cry.
The Lord is kind and merciful,
When Sinners do him grieve:
The slowest to conceive a wrath,
And readiest to relieve.
He hath not dealt as our offence
And wickedness hath been:
Nor given us a recompence
According to our sin.

But

But as the space is wondrous great
'Twixt Earth and Heav'n above;
So is his goodness much more large
To such as do him love.
And as the Parent pitty shews
Unto his Children dear:
Such pitty bears the Lord to those,
That worship him in fear.
Unto the Lord give thanks will I
For all his righteous ways:
And to the name of God most high
Sing chearful Songs of praise.

II.

MY Soul I charge thee to express
The Lords renown and fame,
And all that is within me bless
His great and sacred name.
Give thanks to God for all his gifts,
Shew not thy self unkind:
And suffer not his benefits
To slip out of thy mind.
Who gave thee pardon for thy faults,
And thee restor'd again;
Who healed thy diseases all,
And eas'd thee of thy pain.
Who did redeem thy life from death.
And once more set thee free:
His mercy and abundant love
He did extend to thee.

III.

I Love the Lord because he heard
My voice so graciously:
I'l call upon him while I live,
Because he heard my cry.
The sorrows of most bitter death
Like snares did me infold;
Trouble and anguish and the pains
Of Hell on me gat hold.

Upon the name of God most high
Then did I call, and say
Deliver thou my Soul O Lord,
I do most humbly pray.
He gracious is, and merciful
To those that simple be;
For I was brought exceeding low,
And he deliver'd me.
And now I charge thee O my Soul,
Return unto thy rest
For largely to the Lord to thee
His bounty hath expreſt.
My life from death he sav'd, mine eyes
From tears, my feet from fall:
Think then, what shall I render now
Unto the Lord for all.
I in the land of living men
Will walk before the Lord;
And his compassions plentiful
With grateful mind record.
Salvations cup I will take up,
And on the Lord I'll call;
To him I'll pay my vows, and pray
Before the people all.
In Gods own Courts I'll render them
Even in the midst of thee,
Of thee O Great *Jerusalem*,
Come praise the Lord with me.

IV.

I Waited long and sought the Lord,
Until at length his ear
He did incline most graciously
My voice and cry to hear.
To me he taught a Psalm of praise,
Which I must shew abroad,
And sing new Songs of thanks always
Unto the Lord my God.
Thou mad'st me feel affliction sore,
And yet thou didst me save;
And of thy goodness didst restore
Thy servant from the Grave.

Ere

E're thou didst touch me with thy rod,
I err'd and went astray:
But now I keep thy holy word,
And make it all my stay.
Since thou hast turn'd my doleful note
Into a cheerful voice,
And hast put off my mourning weed,
And made me to rejoyce;
Therefore my Soul unceſſantly
Shall ſing unto thy praiſe:
My Lord, my God, to thee will I
Give laud and thanks always.

V.

O Lord my God, thy wondrous deeds
In greatneſs far surmount,
And thine abundant love exceeds
All things that I can count.
When I intend and do deviſe
Thy works abroad to ſhow;
To ſuch a reckoning they do riſe,
Thereof no end I know.
I ſaid in haſt, thou haſt me caſt
Off from before thine eyes;
Yet heard'ſt thou when I cry'd to thee,
My ſupplicating cryes.
The Lord I bleſs and magnify,
Who turned not away
His favourable face from me,
When I to him did pray.
His anger laſteth but a while,
'Tis quickly paſt again:
But in his favour and his grace
Doth conſtant life remain.
The Offerings which with heart and voice
I do moſt freely give,
Accept, and teach me how I may
After thy judgements live.

VI.

THE Lord is just in all his ways,
His works are holy all:
He's nigh to those that call on him,
In truth that on him call.
He listens to their humble suit
With his attentive ear:
He also will their prayers fulfil
Whoever do him fear.
For in the day I cry'd to thee,
Thou answeredst me again:
With inward strength thou strenghnedst me,
And didst my Soul sustain.
'Tis good for me that I have been
Chastized with thy Rod,
That I might learn thy ways, wherein
I ever since have trod.
I am companion to those
That truly fear the Lord;
Depart from me ye evil doers,
For I will keep Gods word.
As for the Lord his word is try'd,
His ways is perfect pure:
To all that have on him rely'd
He is a buckler sure.
The dead praise not the Lord, nor they
To silence that go down:
But I will bless his name alway,
And boast of his renown.

VII.

TO render thanks unto the Lord,
How great a cause have I?
My voice, my prayer, and my complaint
That heard so graciously.
Thy vows are on me O my God,
I'll render praise to thee;
For thou didst save my Soul from grave,
When death arrested me.

I on my right hand lookt and view'd,
But no man would me know;
No Creature cared for my Soul,
All left me here below.
Then did I cry unto the Lord,
My gracious God, and said,
O help me now in this distress,
Who art my only aid.
O hear me soon, my Spirits faint,
O Lord thy servant save:
I flee to thee to shelter me,
No other God I have.
Yea had not Lord thy gracious word
Been all my hearts delight,
In my affliction certainly
I should have perisht quite.
Therefore I never will forget
Thy precepts, which I found
Did stay my sad and sinking Soul,
When it was almost drown'd.

Psalms of Praise and consideration of God's wonderful works.

I.

PRaise ye the Lord, for it is meet
Of all his acts to sing:
To praise him is a work most sweet,
Praise is a comely thing.
How many are thy works O Lord,
In wisdom all compos'd!
The Earth by thee is richly stor'd
With treasures there inclos'd.
So is the spacious Sea, wherein
Are beasts both great and small,
And an innumerable sort
Of creeping things do crawl.

There

There all the rich and weighty ships
Do make their pathless way;
There's that Leviathan too, whom thou
Hast made therein to play.
These on thy bounty all depend
For seasonable food:
Thy liberal hand thou dost extend,
And they are filld with good.
They gather what thou dost provide,
Thou hid'st thy face, they mourn;
Thou tak'st away their breath they dye,
And to their dust return.

II.

LEt every thing throughout the earth
Send forth a joyful noise:
The Seas, and Shores, and Hills, and Floods
Clap hands and joyn in joys.
Before the Lord, whose coming shall
The earth with judgment try,
Judging the world, and people all
With truth and equity.
Know then that he who is above,
For evermore shall reign,
And in the fear of Equity
True Judgment will maintain.
With light as with a princely robe
He's covered round about;
And hath the spacious Heavens made
Like curtains stretched out.
He in the waters lays the beams,
Which do his chambers bear.
He walketh on the winged winds,
The Clouds his Chariot are.
His Angels Spirits, a fiery flame
His Ministers he makes;
He laid the Earths foundation-frame
So sure, it never shakes.
Thy works do praise thee every one,
Thy Saints with joynt accord
In Songs express the faithfulness,
Of their most gracious Lord.

III. Sing

III.

SIng praise, sing praise unto the Lord,
Who rideth on the Sky,
And by his name of JAH extol
His glorious Majesty.
The Father of the Fatherless,
And judge of widow's case
Is God above, who all things views,
From his most holy place.
Who with the Lord can be compar'd
In all the clouds abroad?
Among the sons of all the gods
What one is like our God?
The furious raging of the Seas
Thou rulest at thy will;
Their swelling waves thou dost appeas,
And all is calm and still.
He is Protector of the poor,
What time they be oppress:
He is their succor in distress,
And their assured rest.
For who except the Lord alone
A God esteem'd may be?
And who a mighty Rock but one?
And our *Jehovah's* he.

IV.

THE eyes of all things wait on thee,
And thou dost give them meat:
Thou openest wide thine hand most free,
And they their fill do eat.
The Lord doth send the blind their sight,
The lame he maketh sound:
He heals the broken in their heart,
And bindeth up their wound.
The Stranger he doth save, and help
The Widow in distress;
He lifts up them that are bow'd down,
Relieves the Fatherless.

He

He tells the number of the Stars,
And names them perfectly;
He gives the ranging beasts their food,
And th'young Ravens that cry.
He giveth Snow like Wooll, wherewith
Earth's face is covered;
And the hoar-frosts upon the ground
Like Ashes he doth spread.
He casteth forth great flakes of Ice,
Like morsels from his hand;
His cold is such, that there is none
Who can before it stand.
He sendeth forth his mighty word,
And melteth all again;
His wind he makes to blow, and then
The Waters flow amain.
Thy righteousness O God, exceeds
In wonderful degree:
Thou hast performed wondrous deeds;
O who is like to thee!

V.

O Lord our Lord, how wonderful
And excellent is thy name!
Behold thou hast thy Glory set
Above the Heavens frame.
When I behold the Sun and Moon
And glorious Stars above,
What's man think I, that he should be
The object of thy love!
Praise ye the Lord of Hosts, and sing
To *Israel's* God each one;
For he doth every wondrous thing,
Yea he himself alone.
And blessed be his holy name
To all eternity:
Let all the Earth declare the same;
Amen, Amen say I.

The Blessings and Privileges of the Godly.

I.

O Blessed blessed man is he,
Whose sins God passeth by;
And whom the Lord reputeth free
From all iniquity.
Who walks not in the counsel of
Those that ungodly are:
Nor in the way of sinners stands,
Nor sits in scorners chair,
But in the perfect Law of God
Doth place his whole delight;
And in that Law doth exercise
Himself both day and night.
He shall be like a tree, that grows
Fast by the Rivers side;
That in it's season brings forth fruit,
And still doth fresh abide.
Whate're he doth shall prosper well:
The Lord continually
With favour knows, and views his way
With a most pleasant eye.
Yea all the paths and ways of God
Are mercy, truth, and grace,
To them that keep his Covenant,
And do his Laws imbrace.

II.

A good mans steps the Lord doth guide,
Delighting in his way.
He shall not sink although he slide,
For God will be his stay.

At any evil tidings told,
He shall not be afraid:
His faithful heart, which makes him bold,
On God is firmly staid.
The meek and humble he will guide,
And keep them in the right;
Yea all shall have their hearts desire
Who in the Lord delight.
The Angel of the Lord doth pitch
His tents about them round,
Who fear the Lord, and trust in him,
To keep them safe and sound.
I have been young and now am old;
Yet to my hoary head
The just forsook did ne'r behold,
Nor his seed begging bread:
And they that know thy holy name,
Will put their trust in thee;
For they O Lord that seek thy face,
Shall ne'r forsaken be.

III.

BLessed are they that perfect are,
And undefil'd in heart;
Who will not from the Law of God
Allowedly depart;
Blessed are they that give themselves
His statutes to observe:
Seeking the Lord with all their hearts,
And never from him swerve.
The loving-kindness of the Lord
With them shall ever stand:
Their childrens children shall receive
Much goodness at his hand.
I mean, which keep his Covenant
With all their whole desire:
And not forget to do the thing,
That he doth them require.
Come taste and see how good he is;
Who trusts in him is blest;
O fear the Lord, ye Saints of his,
For that is always best.

The

The Lions shall be hunger-pin'd,
Their food shall be so scant:
But they that love and fear the Lord,
Not one good thing shall want;
Nor shall be utterly cast down,
Although they slide and fall;
Because the Lord extends his hand,
And saves them therewithall.

IV.

MArk and behold the perfect man,
Observe the upright well;
His end will certainly be peace,
And he with God shall dwell.
Upon the righteous every where
God casts intentive eyes;
And opens his attentive ear
Unto their humble crys.
A little that the righteous hath,
Though he seem mean and poor,
Is better far than all the lands
Of many a wicked doer.
As for transgressors, wo to them;
Together they shall fall.
God finally will cut them off,
And judge them once for all.
But the salvation of the just
Doth come from God above,
Who in their trouble sends them aid
Of his free grace and love.
O Lord of Hosts, that man is blest,
And happy sure is he,
That is perswaded in his breast
All times to trust in thee.

The mournful Souls Complaint and Lamentation.

I.

REgard O Lord when I complain,
And make my moan to thee;
Let not my Prayer ascend in vain,
But give good ear to me.
Why dost thou Lord stand off so far,
And seem'st thy self to hide?
O comfort now thy servant's Soul,
That hath on thee rely'd.
All the desires of mine heart
Are spread before thine eyes;
My groaning is not hid from thee;
Thine ear doth hear my crys.
O do not cast away from thee
This helpless Soul of mine;
Nor ever take away from me
That Holy Spirit of thine.
The joys of thy Salvation Lord,
Restore to me again;
And thy free Spirit to me afford
Thy servant to sustain.
A broken and a contrite heart
Thou wilt not Lord despise;
Inable me to offer thee
This Spiritual Sacrifice.

II.

THE troubles of my heart
Are greatly multiplied.
O free me from this misery,
Wherewith thou hast me try'd.

Trouble

Trouble and anguish great
Have taken hold on me:
But thy Commandments O my God,
My joy and comfort be.
For I thy mercy made
The Rock, whereon I staid:
My heart in thee shall joyful be,
And in thy saving aid.
Deliver Lord thy flock,
And send them sure relief:
Redeem thy chosen *Israel*
From all their pain and grief.

III.

O Lord, consider my complaint,
Incline thine ear to me:
And hear my voice my King, my God,
When I do pray to thee.
Have mercy Lord, and pity take
On me in my distress:
For thine abundant mercies sake
Blot out my wickedness.
O wash me clean from mine offence,
And separate sin from me:
For my transgressions I confess,
My sin I always see.
Of joy and gladness make thou me
To hear the pleasant voice:
So as the bones which thou hast broke,
May feelingly rejoyce.
And wholly will I give my self
To keep thy Laws most right:
Forsake me not for ever Lord,
But shew thy grace and might.

IV.

HOW long O Lord of thee
Forgotten shall I be?
How long a space wilt hide thy face,
And turn away from me?

O bottle up my tears,
With pitty on them look:
Reserve them in a Glass by thee,
And write them in thy Book.
Remember not the faults
And frailty of my youth;
Remember not, how I have sin'd
Against thy blessed truth.
I pray thee Lord, remember
Thy mercies manifold;
And thy compassions plentiful,
For they have been of old.

V.

TO thee O Lord I make my moan
In these my depths of grief.
I call, I cry, I sigh, I groan,
O send me some relief.
My throat is dry, mine eyes do fail,
My crying wearieth me;
O God, thou knowest my foolishness,
My sin's not hid from thee.
Do not O Lord in this distress
Thy Servant quite forsake;
Forsake me not, who am the work,
That thine own hand did make.
Upon the rock of thy great power
My woful mind repose;
Thou art my Hope my Trust my Tower,
And fence against my foes.
The length of all my life and age
O Lord, is in thy hand;
Defend me from the wrathful rage
Of them that me withstand.
My Soul for thy Salvation faints,
But Lord I hope in thee;
Mine eyes fail for thy word and say,
When wilt thou comfort me?
Forsake me not now I am weak,
O Lord thou God of truth;
For I have put my hope and trust
In thee ev'n from my youth.

The

The believing Soul's Confidence.

I.

THE Lord himself my Shepheard is,
And him that doth me feed;
Since he is mine and I am his,
What is't that I can need?
Such as do fear and trust in him,
The Lord doth bless them all;
He'l still increase them more and more,
And theirs both great and small.

Great peace have they that love thy Law,
Nothing shall them offend;
Nor such want any kind of thing,
Who on the Lord depend.
When both my earthly Parents shall
Dye, and their Child forsake;
Then God my everlasting guide
Of me the charge will take.
My Soul wait thou on God alone,
All I expect is thence;
He only is my Rock of stone,
Salvation and defence.

II.

THE Lord's my saving health and light,
Why should I be afraid?
He is my life, my strength, my might,
Why should I be dismaid?
Although ten thousand of my foes
Befet me round about;
I will not be afraid of those,
Nor of my safety doubt.

Yea though I walk through vail of death,
Yet will I fear no ill:
Thy rod and staff do comfort me,
And thou art with me still.
It's better for a man's defence
To trust in God alone,
Than 'tis to place our confidence
In any mortal one.
Yea 'tis far better to repose
Our confidence in thee,
Than 'tis to put our trust in those
That powerful Princes be.
At all times trust in him alone,
Ye Saints with one accord;
Pour out your heart before his Throne,
Our Refuge is the Lord.

III.

THE Lord is our defence and Aid,
The strength whereby we stand:
When we with tortours are dismaid,
He is our help at hand.
Meer vanity the mean man is,
The great man is a lye,
Yea in the Scales you'l find them all
Lighter than vanity.
The Waters of the deep drove,
The Floods lift up their waves,
Ev'n to the Skies their uprore flies,
Their voice with tumult raves.
Yet is the Lord who dwels on high,
Far more of might than these;
Though numerous store of waters roar,
And mighty waves of Seas.

IV.

THat Nation's blest whose God's the Lord;
That people's blest, whom he
Hath chosen of his own accord
His Heritage to be.

A King that trusteth in his Host,
Thereby shall not prevail:
And he that of his strength doth boast,
With all his strength shall fail.
A Horse too is as vain, and can't
The least deliverance bring:
But Gods eye saves his faithful ones
From every hurtful thing.
The Lord of hosts doth us defend;
He is our strength and Tower:
On *Jacob's* God we do depend,
And his Almighty Power.

The joyful Souls Triumph.

I.

YE righteous in the Lord rejoyce,
For praise becomes you well:
And sweet it is with thankful voice
Of all his acts to tell.
The Counsels, which th'ungodly take
The Lord doth bring to nought:
He their device doth fruitless make,
And frustrate every thought.
But his own counsel standeth sure,
And so for ever shall
Th'intentions of his heart endure
To Generations all.
Be wise now therefore, O ye Kings,
Ye Princes understand;
Be well instructed, ye that are
The Judges of the Land.
See that ye serve the Lord each one,
With reverence and with fear:
Rejoyce with trembling, kiss the Son,
Lest he in wrath appear.

Then shall ye perish from the way,
If his least anger flame;
O blessed, blessed then are they
That trust upon his name!

II.

BUT that the Lord was on our side,
May *Israel* now say;
The Lord on whom we still rely'd
Had he not been our stay;
And took our part against our foes,
Who furiously did drive,
We had been overthrown by those,
And swallowed up alive.
The Waters had gone over us;
Proud Seas that did abound
With rowling waves, our feeble Souls
Had overwhelm'd and drown'd.
Blessed be God who gave us not
Unto their teeth a prey:
But as a Bird escapes we got
Out of their snare away.
The snare did break and we escap'd,
Our help is in the name
Of our great Lord, who by his word
both Heaven and Earth did frame.

III.

NOT unto us Lord, not to us,
Do thou the Glory take
To thine own name ev'n for thy truth,
And for thy mercies sake.
O wherefore should the Heathen say,
Where is their God now gone?
Our God is in the Heavens high,
And all he pleas'd hath done.
Their Idols fram'd by mans device
Of Gold and Silver be:
Mouths have they but do not speak,
And eyes, but do not see.

And

And ears, but do not hear a jot;
Noſes that have no ſcent;
Hands have they, but handle not;
And feet but never went.
They that do make them like them are,
And thoſe whoſe truſt they be,
But thou O *Iſrael* truſt in God;
Thy help and ſhield is he.

IV.

THE Lord doth know the thoughts of man,
His heart he ſeeth plain;
His inmoſt workings he doth ſcan,
And findeth them but vain.
And yet thoſe fooliſh ones do ſay,
Tuſh God will never ſee;
He's up in Heaven far away,
We ſhall concealed be.
What ſhall not he that made the ear,
He that did make the eye;
What, ſhall not he both hear and ſee
All things moſt perfectly?
He'l recompence their bold offence,
And take them in their ſin:
The Lord I ſay, our God will ſlay
And cut them off therein.
Truſt not in worldly Princes then,
Though they in wealth abound:
Nor in the Sons of mortal men,
In whom no hurt is found.
Their breath alaſs doth ſoon depart,
How quickly are they gone?
And then the counſels of their heart,
Do periſh every one.
But he's a happy man indeed,
Whom *Jacob's* God doth aid;
And he whoſe hope in all his need
Upon the Lord is ſtay'd.

V.

LET all the world O God,
Give praise unto thy name;
O let the people all abroad
Extol and laud the same.
Clap hands ye people all,
And lift ye up your voice:
Sing to the Lord with joyful accord,
In Jacobs God rejoyce.
Make a Triumphant sound,
To God due praises sing:
Sing praises, O sing praises round,
Sing praises to our King.
For this God is our God,
He is our God for ever:
Yea unto death he'l be our Guide,
A guide that faileth never.
Wherefore thy holy name
All ages shall record,
The people shall give thanks to thee
For ever more O Lord.

VI.

THE Lords right hand doth valiantly,
His right hand is renown'd,
The Lords right hand's exalted high,
With valiant actions crown'd.
O all ye precious Saints of his
The Lord sincerely love;
For every true Believer is
Preserved from above.
He plenteously rewards proud Doers,
Take courage and he shall
Strengthen that valiant heart of yours,
O ye Believers all.
Give thanks therefore unto the Lord,
For very good is he,
His mercies sure do still endure
Ev'n to Eternity.

La

Let Israel say this very day,
His mercy faileth never;
And let the house of Aron say,
His mercy lasts for ever.
And let them all that fear the Lord,
Now joyn in one and say,
His mercies sure do still endure,
And never fall away.

VII.

SIng to the Lord O all ye lands,
Make ye a joyful sound;
Shew forth his fame and glorious name,
Make ye his praise renown.
He ever rules by Soveraign Power.
His eyes all lands descry;
O let not then rebellious men
Exalt themselves on high.
Ye Angels that excell in strength,
That his Commandments do;
Bless ye the Lord, who know his word,
And hearken thereunto.
O bless the Lord ye glorious hosts,
Ye Ministers of his
That do fulfil and execute
Whate'r his pleasure is.
Yea all his works both far and near,
Bless ye Jehovah's name,
Through his Dominions every where,
My soul bless thou the same.

VIII.

TO bless and praise the Lord,
It is an excellent thing,
To magnify thy name most high,
And of thy works to sing.
Thy kindness to set forth.
Betime as soon's 'tis light,
And to express thy faithfulness
As duly every night.

What

What time I am afraid,
Lo I will truſt in thee:
Thy word will I ſtill magnify,
For it ſupporteth me.
On God have I rely'd,
I will not fear for ought
That ever can by mortal man
Againſt my Soul be wrought.
In God's aſſured aid
I have repos'd my truſt:
I fear not you, what ye can do,
That are but mortal duſt.
Unto the Lord moſt high
Sing praiſes then will I,
Since I have felt how he hath deal
With me moſt graciouſly.

IX.

SIng ye with praiſe unto the Lord
New Songs of joy and mirth:
Set forth his fame and glorious name
All men of mortal birth.
He is a great and mighty God,
And greatly prais'd muſt be;
And every where be had in fear
Above all Gods muſt he.
For all the Heathens-Nations Gods
Are Idols every one:
He is the Lord that Heav'n did frame,
Our God is he alone.

X.

O All ye Angels of the Lord,
All ye his Hoſts of might,
Praiſe him. O praiſe him Sun and Moon,
And all ye ſtars of light.
Ye Heav'ns of Heav'ns which are ſo high,
Praiſe him with full conſent.
And all ye Waters too, which are
Above the Firmament.

Praiſe

Praise him ye Dragons, and all deeps,
Fire, Vapor, Hail and Snow,
O magnify the Lord most high,
And all ye storms that blow.
Mountains and hills, and fruitful trees,
And all ye Cedars tall;
Ye Fowl with wings, and creeping things,
Ye Beasts and Cattel all.
Kings, Princes, People, all degrees,
Ye Judges praise his name,
Young men and maids, old men and babes,
See that ye do the same.
O praise him all both great and small.
Let every breathing thing
The praise record of this great Lord,
And Hallelujah sing.

Psalms or Hymns for the Lords day.

I.

COme let us bow and praise the Lord,
Before him let us fall:
And kneel to him with one accord,
The maker of us all.
He is the Lord our God indeed,
For us he doth provide:
We are his flock, he doth us feed,
His sheep, and he our Guide.
Ye everlasting doors stand ope,
Ye gates up-lifted be;
Fall open wide unto the King!
Of glorious Majesty.
Who is this, ever-Glorious King?
How may his name be known?
The Lord in battle conquering,
The high and mighty one.

Ye

Ye everlasting doors stand open,
Ye gates up-lifted be,
And then shall enter in the King
Of glorious Majesty.
Who may this glorious Person be?
O tell me who is this?
The Lord of hosts, and none but he,
The King of glory is.

II.

EVen as the chased hart,
For brooks of water pants;
So pants for thee my Soul in me,
Which Lord thy presence wants.
O thou that hearest prayer,
To thee we all repair,
O blest are those, Whom thou hast chose
To see thy beauty fair!
In thy Courts to reside,
Where they are still supplied
With grace, of which thy house is rich,
And ever there abide!
Praise waiteth for thee still
O God, in Sions hill:
And unto thee the vow shall be
Performed with good will.
Such as *Jerusalem* love,
The Lord will prosper them:
O pray, that peace may never cease
From fair *Jerusalem*.
Peace be within thy walls,
And peace imbrace thee round:
Prosperity dwell constantly
Within thee and abound.

III.

THY House I do most dearly love,
To me it doth excel;
I have delight in being near,
Where Lord thy grace doth dwell.

For

For I am sure thy word is pure,
As Silver that is try'd:
And hath no less than seven times
In fire been purify'd.
Far more than many treasur'd summs,
Of Gold to be imbraced,
Far sweeter than the honey-combs
Can be unto our taste.
O happy, happy sure are they,
Whose stay and strength thou art;
Which to thy House do mind the way,
And seek it in their heart!
For in thy Courts thy name to praise,
Lord, one day's being there
Is better than a thousand days,
A thousand days elsewhere.
For God the Lord is Sun and shield;
He grace and glory gives;
And no good thing shall be withheld
From him that purely lives.

IV.

O come bow down all we
Before him let us fall,
Admire, Adore, and kneel before
The Lord that made us all.
Into his presence come,
Hearts truly thankful bring;
And make a noise to God with joys,
Sweet psalms unto him sing.
Great King, great God he is,
And he all Gods transcends:
The spacious lands are in his hands,
The Deep he comprehends.
The strength of hils is his,
The Sea in his command:
He made the same, his hands did frame
The dry and solid land.
Praise Israels God most high
To all eternity;
Come let us then say all Amen,
Amen, Amen, say I.

Now

V.

HOW pleasant is thy dwelling place
O Lord of Hosts to me!
The Tabernacles of thy grace
Most amiable be.
Of all perfections in this World
At length I see an endless hoard
But thy Commandments O my God,
Beyond them all extend.
Thy word's a light unto my path,
A Lamp unto my feet:
More precious than the finest Gold,
And Honey's not so sweet.
As one that finds the richest prize,
I in thy word delight:
I hate and loath the way of lyes:
But love thy Laws most right.
From such as thee desire to know
Let not thy grace depart;
Thy righteousness declare and shew
To men of upright heart.

VI.

ALL men of mortal birth
That dwell throughout the Earth,
Make ye a noise with highest joys,
And serve the Lord with mirth.
O come before his throne,
With singing every one:
For certainly the Lord most high
Even he is God alone.
He made us and not we,
Not we our selves, but he:
His folk and flock and pasture stock
He did us make to be.
Enter his Gates with praise,
And in his Courts relate
His noble fame and bless his name,
His honour celebrate.

For

For God is good for ever;
His truth doth ſtill perſever;
And ſhall endure moſt firm and ſure.
His mercy faileth never.
Thus will I bleſs and praiſe
Thy name even all my dayes;
And unto thine own name divine
My hands devoutly raiſe.

VII.

GIve to the Lord ye mighty ones,
Give to the Lord his fame.
O give to him the glory due
To his moſt holy name.
His great and mighty Acts expreſs,
Worſhip the Lord moſt high
In beauteous place of holineſs
His glorious Sanctuary.
Holy and reverend is the name
Of our allmighty King,
And only from the fear of God
Doth all true Wiſdom ſpring.
O Lord of Hoſts, through thy good grace
Convert our hearts to thee;
Shew us the brightneſs of thy face,
And then full ſafe are we.

VIII.

ONE thing of God I have deſir'd,
Which I will ſeek for ſtill;
That I till life be quite expir'd
May dwell on Sion's hill.
That of his beauteous face I may
There have the lovely ſight,
Inquiring for the bleſſed way
Within his Temple bright.
When as thou ſaidſt, ſeek ye my face,
My heart ſaid unto thee
I ſeek thy face, Lord grant thy grace,
Hide not thy ſelf from me.

That

That people truly blessed is,
That knows the joyful sound;
The light of thy sweet countenance
Shall them O Lord surround.
Thy testimonies, questionless
Are sure and alter never;
Pure holiness (the richest dress)
Becomes thy House for ever.

IX.

O God be merciful to us
Of thine abundant grace;
And grant that we with joy may see
The brightness of thy face.
Thy Law intirely perfect is,
The Soul it purifies;
Thy testimonies are most sure,
And make the simple wise.
The Statutes of the Lord are right,
And do make glad the mind;
His precepts pure, affording light
To eyes by nature blind.
The fear of God is excellent,
And ever doth endure;
The judgments of the Lord are just,
And truth it self is truer.
By them thy servants warned is,
How he his life should frame;
And there's a very great Reward
In keeping of the same.
Therefore will I come to thy House,
Trusting upon thy grace;
And reverently will worship thee
Ev'n towards thy holy place.

X.

MY Soul doth thirst for thee
The living God most dear;
O when shall I approaching nigh
Before my God appear.

Thy

Thy Law to me I hold
  better a thousand fold
Then Millions or endless summs
  Of Silver and of Gold.
O Lord vouchsafe to me
  That I thy face may see:
My Soul, my flesh with longings fresh
  Do thirst and pant for thee.
My Soul with Marrow then
  And fatness shall be fed;
Thy pow'r and praise my mouth always
  With joyful lips shall spread.
Thy God continually
  O *Sion* reign on high;
And so he shall to ages all:
  His name then magnify.

XI.

THY mercy is above all things,
  O God it doth excel;
In trust whereof as in thy wings,
  The Sons of men shall dwell.
Within thy house they shall be fed
  With plenty at their will;
Of all delights they shall be sped,
  And take thereof their fill.
For lo, the well of life most pure
  Doth ever flow from thee:
And in thy light we shall be sure
  The lasting light to see.
Good understanding have they all,
  That carefully endeavour
To practise thy most righteous Laws:
  Thy praise endures for ever.

XII.

GIve Glory to the Lord our King
  Due to his name most high:
Devoutly bring an offering,
  And to his Courts draw nigh.

Give praise to him ye kindreds all:
Let every Stock and Tribe
Unto the Lord with joynt accord
Glory and strength ascribe.
Fall down and duely worship him
In his most holy place;
Earth far and near O stand in fear
Before his awful face.
All gods thou art extol'd above
O thou that art most high!
Ye Saints, that do *Jehovah* love,
His Praises magnify.

To God the Father, God the Son,
God th' Holy-Ghost be praise:
As it hath ever been, is now,
And shall be so always.

A Prayer to be used in the Morning.

Ps. Pf. 5. *My voice shalt thou hear in the Morning O Lord, in the* Morning *will I direct my prayer to thee, and will look up.*

O most glorious and ever blessed Lord our God, thou searchest the hearts and tryest the reins and understandest all our thoughts, we thy poor Creatures are here now humbly presenting our selves before thee, to implore thy mercy in the forgiveness of all our sins, for his sake, whose Soul was made a Sacrifice for Sin. We confess O Lord, that we are vile and polluted Creatures, unclean, unclean, our natures are altogether corrupted, unwilling and backward to that which is good, prone and forward to that which is evil. We are lost and undone in our selves; Oh that we may be found in him, who came to seek and to save those that are lost, that we may be cloathed in the white Robes of his Righteousness, and become amiable in thy sight. Grant that we may hate sin more than ever we love it, that we may be truly weary and heavy laden under the weight of it, and feel no burthen so heavy upon us as the burthen of Sin. Plant thy fear in our hearts, that we may not depart from thee; and help us in all our ways to acknowledg thee, that thou mayest direct our steps. Let us have no fellowship with the unfruitful works of darkness, but rather reprove them. Keep us from the Snares and temptations of evil Company, and let our delight be in them that fear thee. Suffer us not to love the World, nor the things of the World, seeing if we love the world, the love of the Father is not in us. There be many that say, who

will shew us any good? Lord lift thou up the light of thy Countenance upon us; and that shall make us more to rejoyce, than they whose Corn and Wine do increase. Inable us rightly to understand and faithfully to discharge the duties of our several Relations. Keep us from all sinfull wrath and passions, from all unchastity in our thoughts, or words, or actions; from injuring and defrauding others in any matter; from lying, slandering, backbiting, or taking up a reproach against our Neighbour. Convince us more and more of the emptiness and vanity of all Creature injoyments, and that it will no way profit us to gain the whole World, if we loose our own Souls. Incline our hearts unto thy Testimonies and not to Covetousness. Grant that we may be cloathed with Humility as with a Garment, and bestow upon us the Ornament of a meek and of a quiet Spirit, which in thy sight is of great price. Give us a good Conscience, in all things willing to live honestly, serving thee faithfully in our places and Relations while we are here, that whensoever it shall please thee to put an end to this frail life, we may be received into thy Presence, where there is the fullness of Joy, and at thy Right hand where there are pleasures for evermore.

Let all the Earth fear the Lord, and all the inhabitants of the World stand in awe of him. Bless these Nations and all ranks among us, from him that sitteth on the Throne to hear her that grinds at the Mill; that our King and Nobles and all inferior Magistrates may act for thee, and promote thy glory; thy Priests lips may preserve knowledg, and the people receive thy Law from their mouths. Comfort all thine afflicted, and be thou a present help unto them in the needful time of trouble.

And now O Lord, accept our Sacrifice of praise for all thy mercies. 'Tis in thee, that we live and move, and have our beings; and thou giveſt us all things appertaining to life and Godliness. We bless thee above all for that unspeakable Gift, thy beloved Son in whom thou art well pleased, who is the Author of Eternal Salvation to all them that obey

obey him. Through him do thou now graciously accept of us; and as thou hast preserved us in peace the night past, and refreshed us with comfortable rest and sleep, blessed be thy name: so now we humbly commit the keeping of our Souls unto thee in well doing, as unto a faithful Creator. Let the blessings of the Lord always accompany and follow us. Suffer not this World to steal away our hearts from thee, but cause us to rejoyce in the ways of thy Testimonies more than in all riches. Herein grant, that we may exercise our selves, to have always Consciences void of Offence both towards God and towards man; so as this may be our Rejoycing, even the testimony of our Consciences, that in all simplicity and Godly sincerity we have had our conversations here in this world. And all we beg of thy mercifull hands with whatever else thou knowest to be needful for us in the name and for the sake of Jesus Christ, who hath taught us to pray unto thee, saying

Our Father which art in Heaven, hallowed be thy name, thy Kingdom come, thy will be done in Earth as it is in Heaven. Give us this day our daily bread, and forgive us our Trespasses as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil: for thine is the Kingdom, and the Power and the Glory for ever and ever. Amen.

A Prayer to be used at night.

[*Psal.* 141. 2. *Let my Prayer be set forth before thee as Incense, and the lifting up of my hands, as the Evening Sacrifice.*]

O most holy and most merciful Lord God, regard us thy poor Creatures who are bent before thee, have mercy upon us and hear our prayer. We must confess, that we were conceived in sin and brought forth in Iniquity, and have lived as if the Lord did not see, and there were no knowledg in the most high. We have forsaken thee the Fountain of living waters, and hewn out unto our selves broken Cisterns that will hold no water. We have been carefull about many things, and neglected the one thing necessary. And now O Lord, what shall we say, for we have forsaken thy Commandments? Yet if thou wilt, thou canst make us clean. Let the blood of Jesus Christ thy Son cleanse us from all sin; and our iniquities do thou remember no more. Create in us a clean heart O God, and renew a right spirit within us, and let not sin reign in our mortal bodies, that we should obey it in the lusts thereof. Thou hast commanded us to keep thy Precepts diligently. O that our ways were directed to keep thy Statutes! Then shall we not be ashamed, when we have respect unto all thy Commandments. Let such a mind be in us, as was also in Christ Jesus. Raise our hearts above this world, and all the things of it; that we may rejoyce as though we rejoyced not, and weep as though we wept not; and use this world as not abusing it, seeing the fashion of all these things passeth away. Feed us with food convenient for us, and give us Godliness with contentment, which is great

great gain. Let all thy dealings towards us be sanctified, and all afflictions work together for our good. Open our eyes, that we may behold the wondrous things of thy Law; and so prepare us for Death and Judgment, that after this present life is ended, we may be received into thine everlasting Kingdom.

Add daily to thy Church such as shall be saved, both of Jews and Gentiles. Bless these Nations, to which we do belong, forgive our sins, reform and establish us. Give our King thy Judgments O Lord, and teach our Senators Wisdom. Bless all the Ministers of thy word, and grant that they may feed thy people with knowledg and with understanding. Bind up the broken hearted, give liberty to the Captives, and health to those that are sick. Hear the needy when he cryeth, the poor also and him that hath no helper. Let all our Friends and Relations find favour in thy sight, and make this Family an Houshold of faith. Be thou pleased to dwell among us, to dwell in every one of our hearts, and cause us to serve thee our God, and one another in love. And now blessed be the Lord, who daily followeth us with his mercies. Thou hast given us thy Laws and thy Statutes; and brought life and immortality to light through thy Gospel. God so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Thou hast been gracious unto us the day past, blessed be thy glorious name. Because thou hast been our help, therefore do we put our trust under the shadow of thy wings. Be thou our Sun and our Shield, give us grace and glory, and withhold no good thing from us. Keep us now in thy fear and favour this night, who art the Keeper of Israel, and never slumberest or sleepest. Causing us to think on thee last of all when we take our rest, and first of all when we do awake. And thou who knowest our down-sitting and our up-rising, and art acquainted with all our ways, keep us by thine Almighty power through faith unto salvation. And do far more exceeding abundantly for us, than we can either ask or think, for the sake and [illegible] of Jesus

Christ, in whose blessed name and words we further call upon thee, saying, Our Father which art in Heaven, &c.

A Prayer to be used in secret.

[Matth. 6. 6. *Pray to thy Father, which is in secret.*] Mark. 1. 35. *Christ rose up early in the morning, and went out into* a solitary place *and there prayed.*

O Lord, look down from Heaven with an eye of favour and compassion upon me thy poor Creature, who in and through Jesus Christ do look up unto thee for mercy. I am a Sinner by nature and by practice, who deserve to be cast into everlasting fire. But do thou deliver me from all my sins. Give me thy grace, that I may not harbor any vain or wicked thoughts in my heart, that I may not lye or swear or take thy holy name in vain, or any other way offend thee with my tongue. Suffer me not to be guilty of stealing or any deceit; but grant that I may be true and faithfull and diligent in the place where thou art pleased to set me; knowing that thine All-seeing Eye observes me in the most secret corners, and that my own conscience is more than a Thousand Witnesses. Inable me to flee youthfull lusts, and to follow after Godliness, and suffer me not to be a Lover of Pleasures more than of God. Prepare me for Death and Judgment; and cause me so to live in thy fear and favour while I am here, that whenever it shall please thee to remove me hence, I may be received into a mansion in Heaven, and the full enjoyment of that Glory, which neither eye hath seen, nor ear heard, nor hath ever entred into the heart of man to conceive.

Bless these Nations, our King and Queen and all that

that are in Authority. Bless all thy Ministers, all my Friends and Relations, and all thy people. Bless this Family and make me a blessing in it. Comfort those that mourn, and supply their wants.

And now O Lord, as thou hast been good unto me this { day / night } past, so bless me this { night / day } continue thy mercies to my soul and body; and give me thy grace, that I may be truly thankfull for them and carefull to make a good use of them. Above all I bless thy glorious name for Jesus Christ. Grant, that I may imbrace him in a right manner; and for his sake do thou accept of me and my poor prayers; which I conclude, as he himself hath taught me to pray unto thee, Our father, which art in Heaven, &c.

Another short Prayer to be used especially on the Lords day in the morning, for a Blessing on Gods word, which shall be that day delivered.

[Prov. 28. 9. *He that turneth away his ear from hearing the Law, even his Prayer shall be abomination.* Heb. 4. 7. *To day if ye will hear his voice, harden not your hearts.*]

O Lord, who art a pure and a holy God, Holiness becometh thy house for ever. I humbly pray thee so to sanctify and prepare my heart, that I may sanctify thee in the Ordinances of thy worship; and serve thee (who art a Spirit) in spirit and in truth. Cause me to hide thy word in my heart, that

that I may not sin against thee; and grant that it may distil as the dew upon the tender herb and the new-mown grass. Make me as earnestly to desire bread for my soul, as children ask bread of their Parents. Turn away mine eyes from beholding vanity, and quicken thou me in thy word. Keep off from me all deadness and drowsiness and distractions, that I may not offer unto thee the Sacrifice of Fools: and inable me to receive the good word of God with attention, faith, love, meekness, and so to understand, remember and practise the same, that it may prove as seed sown in good ground to the praise of the glory of the grace of God through Jesus Christ my Lord and blessed Saviour. Amen.

Another short Prayer to be used after the word of God is delivered (and especially on the Lords day in the Evening), for his Blessing on that which is heard.

[Prov. 15. 32. *He that refuseth Instruction, despiseth his own Soul; but he that heareth reproof, getteth Understanding.* Prov. 29. 1. *He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.*]

O Lord, I bless and magnify thy glorious name, that thou hast caused my ears to hear the joyful sound and opened the doors of thine House unto me. Follow I humbly beseech thee, with thy Blessing that portion of thy word which I have heard this day, and inable me to obey from the heart

heart that form of Doctrine which is delivered unto me; lest I mourn at last and say, how have I hated instruction, and my heart despised reproof, and have not obeyed the voice of Teachers, nor inclined mine ear to them that instructed me? Let me not be among the number of those, who are ever learning, and yet never come to the knowledg of the truth: but fulfil in me all the good pleasure of thy will and the work of grace with power. Deliver me not up to the fearful Judgment of a hard and feared Conscience; but make my heart soft and tender, and cause me in this my day to know the things that belong to my peace, so as I may not hereafter cry out in the anguish and bitterness of my spirit, that thou gavest me space to repent, but I repented not. Guide me by thy Counsels here in this World, and hereafter receive me into thy glory, through Jesus Christ my only Lord and Saviour. *Amen.*

Graces

Graces to be said before and after meat.

[1 Tim. 4. 4, 5. *Every creature of God is good, and nothing to be refused, if it be* received with thanksgiving; *for it is sanctified by the word of God and Prayer.* Matth. 15. 35, 36. *He commanded the multitude to sit down on the ground. And he took the seven Loaves and Fishes, and* gave thanks, *and brake them, and gave to his Disciples, and the Disciples to the multitude.* Acts, 27. 34, 35. *I pray you to take some meat, for this is for the health, for there shall not an hair fall from the head of any of you. And when he had thus spoken, he took bread* and gave thanks to God in presence of them all. *&c.*]

Before Meat.

Bless me O Lord, and these thy good Creatures, which thou hast provided for me; and make me thy true and faithful Servant all the days of my Life, through Jesus Christ my Lord and blessed Saviour, *Amen.*

After

After Meat.

Blessed be thy name O Lord, for the good Creatures I have received at this time: O grant that I may carefully feed on the spiritual food of my Soul, and finally by thy mercy obtain everlasting life, through Jesus Christ my Lord and only Saviour. *Amen.*

A Grace to be said before Meat in presence of others.

O Lord, bless us and these thy good Creatures unto our use, and cause us to serve thee faithfully and thankfully in the strength of these and all thy mercies, through Christ our Lord. *Amen.*

Af-

After Meat.

O Lord, who hast made us by the word of thy Power, redeemed us by the blood of thy Son, preserved us to this day by thy gracious Providence, and at this time comfortably fed us, thy holy and blessed name be praised both now and forevermore. Amen.

Another before Meat.

O Lord forgive us all our sins, and bless these thy good Creatures unto our nourishment and strength. And give us thy grace, that we may hunger and thirst after the food of our Souls and the water of life; so as finally we may obtain everlasting peace, through Jesus Christ our Lord and only Saviour.

After Meat.

We bleſs thy glorious name O Lord, for Jeſus Chriſt, and all thy mercies that pertain to this life and a better. Grant, we beſeech thee, as thou haſt now graciouſly fed our bodies with this periſhing food, to feed our ſouls likewiſe with that food which will never periſh, but endure unto everlaſting life, through Jeſus Chriſt our bleſſed Lord and Saviour. *Amen*

[1 *Cor.* 10. 31. *Whether ye eat, or drink, or whatſoever ye do, do all to the glory of God.*]

FINIS.